



# The Antiquary.



JUNE, 1890.

## Notes of the Month.

THE arrangements for the projected systematic excavations at Silchester, the English Pompeii, are making steady progress. The Society of Antiquaries, without any asking, has already received £200 towards the undertaking, and this in addition to the generous undertaking of Dr. Freshfield, the treasurer, to provide the funds for the excavation of an entire *insula*, or square. It has already been ascertained that the city of Calleva (Silchester) was divided into squares by streets intersecting each other at right angles, and this fact renders the conduct of excavations more easy. Everything tends to point out that a most promising return may be expected from these works. The coins, for instance, that have been already found on the site are exceedingly interesting, not only in number, but in chronological range. They commence with the reign of Caligula, A.D. 37, and end only with the Roman evacuation of Britain in the reign of Arcadius, about A.D. 410 to A.D. 415, pointing to a continuous occupation of Calleva during the whole of this period.

“The result of excavations at Silchester,” say Messrs. Fox and Hope, to whom the whole credit of the project belongs, “if those excavations are carried on steadily and thoroughly, will be to reveal to the world the whole life and history, as seen in its remains, of a Romano-British city, a city which we already know had a long-continued existence. Our country has many Roman sites still awaiting the pick and spade, none more promising than Silchester,

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and it is a reproach to English archaeology that so little has as yet been done to make them yield the harvest of knowledge which they would undoubtedly afford. That the site of Silchester ought to be completely and systematically excavated is a point upon which English antiquaries have for some time been agreed; but either from unwillingness to face so large an undertaking, or the question of expense, or some such cause, no definite plan has yet been brought forward. The complete excavation of a site of a hundred acres is of course a stupendous work, and the large size of the area as seen from the walls is enough to dishearten a good many people. If, however, we give way to such feelings, Silchester will never be excavated at all, and even if it will take more than one man's lifetime to do it thoroughly, that is no reason why the work begun by Mr. Joyce should not be systematically resumed and carried on unflinchingly year after year.”



With regard to the mitre of white damask embroidered with gold, with red orphreys, that formerly belonged to St. Thomas of Canterbury, and which was exhibited to the Society of Antiquaries on May 1, the Rev. Father Morris, F.S.A., kindly sends us the following note: This mitre, now in the possession of his Eminence Cardinal Manning, was given by the then Archbishop of Sens to the late Cardinal Wiseman, when he passed through Sens on his way to England after his consecration as Bishop of Melipotamus in 1840. The municipal authorities of Sens were greatly disturbed when they found that it had been given away, and they tried to prevent its being taken out of France, but they were too late. This is the handsomest and best of the mitres of St. Thomas of Canterbury, of which, with his vestments, the Treasury of Sens has been the depository. The superiority of this mitre is easily seen on comparison with the engraving of the other mitre in Shaw. This gave rise to an interesting remark by Mr. Micklethwaite, F.S.A., at the meeting of the Society of Antiquaries on May 1, that a richer mitre like this might well be regarded as the precursor of the *mitra pretiosa*, which in later times came to be distinguished liturgically from the *auriphrygiata* and the *simplex*.

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An important find of ancient British sepulchral remains has been recently made in a small field about half-way up Penmaenmawr mountain, consisting of five large urns, one small one, and several fragments. The largest urn is about 12 inches high and 9 inches wide at the mouth. It has a band of chevron pattern round the top. These interesting remains were discovered at a depth of not more than 10 or 12 inches below the surface. The urns have been secured by Mr. Shrubsole for the Chester Museum, and Mr. J. P. Earwaker has examined the spot with a view to describing the find for the Chester Archaeological Society. Most Welsh antiquaries are aware that there is on Penmaenmawr mountain a remarkable ancient British fortified village, with a stone rampart inclosing hut-circles, much like those on the lower slopes of the Cheviot Hills in Northumberland. The whole locality would repay careful examination. It is a great pity that the British village on Penmaenmawr mountain cannot be protected from destruction. It might well be scheduled under the Ancient Monuments Act.



Time makes strange transformation scenes. The strength of war becomes the ornament of peace. The Forth Bridge is a highly interesting case in point. On May 14, 1491, James IV. granted (*Scots Acts*, vol. ii., p. 270), to John Dundas of that ilk all and whole the isle and rock of Inchgard lying in the water of Forth. The grant was prompted by the King's regret and commiseration for the capture, spoliation, and robbery of very many ships, both Scottish and foreign, at the hands of Englishmen, Danes, and pirates of other nations (*per anglicos, dacos, aliarumque nationum piratas*), and the consequent damage and disgrace accruing to the realm and the lieges. The charter gave to Dundas and his heirs power to build on the said rock and isle a castle or fortalice of whatever height and length and breadth should seem most expedient to the said John and his heirs, with iron bars, battlements, "portculicis le kernalis et machcoling," and all other fortifications which could be devised for the keeping of said castle, and with all other defences which could be constructed there for the safe-keeping of any ships, smacks,

boats, and other vessels coming to the said isle or rock for safety, or in flight from the attack of enemies. Ships seeking shelter or succour were liable in dues. Every laden ship was to pay 6d. per ton (*de quolibet dolio*) of merchandise on board. Every unladen ship was to pay 3d. per ton of her carrying power. These perquisites were to recoup Dundas for the maintenance of the castle and for providing and preparing artillery, gunpowder, arms, and other necessities (*provisione et preparatione machinarum pulveris et armorum aliarumque rerum necessariarum*) for the garrison. On the other hand, Dundas was to pay, if asked, a penny of silver annually to the crown on the day of St. John the Baptist in the name of blench-farm. Soon the projected fortress of the Forth was built, and the "castell of Inchegarvy" took a place in Scottish records, figuring sometimes as a fort, and sometimes as a state prison. In 1779 it was manned with four 24-pounders when the fear of Paul Jones was upon the land. Nowadays messieurs the pirates have vanished; crenelles and machicolations are a little out of date; there are better ways of guarding the ships and smacks of the Forth; but Scotland has still use for Inchgarvie. The giant cantilever bridge in its colossal hop, skip, and jump across the estuary makes the "isle and rock" of King James's charter its central stepping-stone.



There has lately been a discovery of antiquarian interest made at Drumcaw, in the County Down. Drumcaw, or "The Battle Ridge," is a townland in Loughinisland parish, about a mile south-west of Seaforde. The walls of an old church are still standing, and the ring of the old graveyard is still evident. About 300 yards to the west the ground rises into a low, rounded hill, on the summit of which was a rude cairn of stones. It has been the custom to fling on to this cairn all the stones cleared out of the neighbouring fields. Lately, however, a neighbouring farmer set about draining a bog, and stones were needed for the drains. This led to the disclosure of two ancient graves. The larger one measures 3 feet 6 inches by about 22 inches. It contained an urn and also human bones. The sides were made of solid stone, of a different character to that found

in the immediate neighbourhood. The corners were packed by smaller stones that fitted very accurately. The urn is small, and is at present in the possession of Canon Grainger, to whom it was given by Mr. Burke, of Drumcaw. From its small size it would seem probable that it had not been used for containing human ashes, but Canon Grainger thinks may have contained a drink for the departed. The smaller grave was empty. The only other object of interest was a flake of flint in the larger grave. The stone covering this tomb must weigh more than two tons.

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The north coast of county Antrim, has just yielded further evidence of an interesting prehistoric burial. Some men at work in a field on the farm of Messrs. John and Hugh Reid, adjoining the ancient church of Ballywillan, Portrush, struck a large block of basalt. Removing the stone, it was found to be the cover for a small chamber or cist 24 inches by 18 inches, and formed very carefully with what were evidently surface stones. Within this chamber an object that looked like a skull was disclosed, but upon examination it proved to be a beautiful urn, placed as a cover over a second equally well formed. By careful manipulation Mr. Reid was enabled to secure both urns with very little damage to either. One was bowl-shaped, 5½ inches at the mouth, 2½ inches at bottom, and 3¾ inches high. The other was a shouldered form, 4¾ inches at the mouth, 5½ inches at shoulder, 2¾ inches at bottom, and 4 inches high. Such were the approximate dimensions. Both urns are covered with the usual ornamentation of ancient Celtic sepulchral urns.

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A very successful series of excavations was carried out in 1887-88 by the Cambrian Archæological Association at the interesting Welsh abbey of Strata Florida. A local committee was then formed to take over the care of the ruins, and they have now decided to complete certain works which were left unfinished for want of funds. At a meeting of the committee recently held at the abbey, it was decided to recommence the excavations early in June, and to take such further steps towards the preservation of the ruins as may be deemed advisable. The work will be

carried out under the personal supervision of Mr. Stephen W. Williams, F.R.I.B.A., the author of *The Cistercian Abbey of Strata Florida*, who initiated the work in 1887, and under whose superintendence it was carried out. The very interesting series of tile pavements in the transeptal chapels have been perfectly preserved, thanks to their having been roofed over and the chapels enclosed with iron railing. During the winter months the admirable expedient has been adopted of covering them with a layer of sawdust to protect them from the effects of frost.

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Since 1888 over three thousand persons have visited the ruins of Strata Florida; this fact proves that even in a remote and unfrequented part of Wales the people take an interest in the relics of the past, and that the Cambrian Archæological Association did a good and useful work when they laid bare what was left of one of the greatest of the Welsh abbeys, and which has been not inaptly termed the "Westminster Abbey of Wales."

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Mr. Philips, the present owner of the site of the Cistercian abbey of Cwmhir, Radnorshire, has lately been clearing some portions of the ruins. Some beautiful and richly-varied Early English capitals have been brought to light. The great south-western pier of the central tower has been uncovered, and the base moulds are all perfect. The ruins that now remain are carefully preserved, and the little excavation that has been accomplished has been done on judicious lines. It is to be hoped that this site, which has several features of particular interest, may shortly be put into wise hands for systematic investigation.

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The Rev. T. H. le Bœuf, Rector of Croyland, has sent out another appeal, dated May 1, on behalf of the preservation fund of Croyland Abbey. The sections which have been already repaired are (1) the Roman arch and screen at the east end of the old nave; (2) the north and south sides of the old nave, and the inside of the west front; (3) a new jamb to the south-west pier of the tower; (4) the underpinning of the tower walls, and the rebuilding of the lower part of the spiral

staircase; and (5) the rebuilding of the screen and west doorway, and reopening of the old library and King's chamber over the entrance. The portions of the abbey that are still in urgent need of immediate repair are the squinch arches which support the steeple; the repointing of the tower and steeple; the removing of the oak beams and flooring of bell-chamber; the underpinning of the inside wall of the north aisle; the removal and renewal of the now rotten roof of the north aisle; and the repair of the quatrefoil and west front of the old nave. The estimate for this absolutely necessary work is £2,000 15s. We have much pleasure in bearing testimony to the thoroughly conservative and admirable treatment of the parts already treated. Archæologists may entirely trust Mr. le Bœuf to use wisely any funds that may be entrusted to him. The intimate connection of Croyland with our national church and our national history ought to make English men of letters, as well as ecclesiologists, keen in the preservation of this noble relic.



Some lace on a new altar-cloth just presented by Mrs. Cadogan to the church of Wicken, Buckinghamshire, has a singular story. It belonged to the Cathedral of Laon in France, and was buried in 1789 by the Chapter to save it from being taken by the Republicans. Subsequently the Canons were beheaded and the cathedral was almost destroyed. The only person left to tell the tale was Antoine Becret, the sexton, who in 1836 told the story to his daughter, living in the service of relatives of the present Rector of Wicken. She persuaded him to tell the cathedral authorities, who dug up an immense quantity of lace and valuable vestments. Part of the former is now on the altar-cloth of Wicken Church.



The circulars and forms prepared for receiving descriptions of Surrey church-plate have now, we understand, been issued to the clergy of the county. The form appears to us to be an admirable one, being based upon that issued in Kent; and as the church plate committee are favoured by the assistance of Mr. Wilfrid Cripps, we may rely that every possible pre-

caution and care will be taken in examining and revising the returns sent in by the local clergy. Our own experience is that the returns are occasionally most conscientiously and carefully prepared, but in the majority of cases require very careful revision and examination. As a rule, the church-plate of a parish receives far too little attention from its lawful custodian, the incumbent, and we are pleased to see how many county archæological societies are bestirring themselves in this direction. The preparation of the lists draws the attention both of the clergy and of the public generally to the treasure hidden in many a country vestry, and any such action protects the parish plate against damage that might be done by any incumbent, and the parish priest himself against the vandalism of many a country warden or ignorant sacristan.



We are glad to learn that Mr. J. Romilly Allen, F.S.A. (Scot.), has just been appointed to the Gunning Fellowship, in connection with the Society of Antiquaries of Scotland, for the next two years, with the object of making an archæological survey and descriptive catalogue of the early Christian sculptured stones of Scotland. Dr. Stuart's magnificent work on the subject, published under the auspices of the Spalding Club, a marvel of learning at the time it was written, requires now to be brought up to date.



Many friends and admirers of Dr. George Bullen, F.S.A., have expressed the wish that after his services of upwards of fifty years at the British Museum, so eminently and efficiently performed in the Reading-room and as keeper of the printed books, a suitable acknowledgment should be offered to him on his retirement. A committee of noblemen and gentlemen, with Earl Spencer, K.G., as chairman, has been formed to carry out this object. Mr. B. F. Stevens, F.R.H.S., of 4, Trafalgar Square, W.C., has been appointed hon. treasurer of the fund, and subscriptions will be thankfully received and duly acknowledged by him. Messrs. Barclay, Ransom and Co., bankers, of 1, Pall Mall, E., have also kindly consented to receive contributions.



An important pamphlet has been issued by the retiring junior proctor, the Rev. A.



Clarke, Fellow of Lincoln College, on the general condition of the Bodleian Library, and the special inconvenience of the present state of the catalogue. Under the plea of rearranging the books, he shows that large numbers can no longer be traced to their old shelves, and are now difficult to find. He conclusively proves the inexpediency and folly, as well as wasteful expense, of attempting to rearrange special collections, which have for years occupied particular rooms, while he pleads for a better catalogue of rare MSS., many of which it is impossible to find, their very existence being a matter of speculation.



An interesting discovery has been made at Reading, during the conduct of some sewage arrangements in the King's Road. A Saxon burial-place has been brought to light, in which twenty-four bodies have been found. At first it was thought that the bodies were those of soldiers slain in the Civil Wars, or of persons carried off by the plague; but from the character of the skulls, cranial measurements, etc., it appears that the remains are Saxon. The fact that some of the bodies are oriented and others not, and the presence of relics with a few of the dead, appears to point to the view that the site was used for both Christian and pagan burial, at a time when Christianity had made considerable progress among the people, but when pagan usages had not been wholly abandoned.



### Notes of the Month (Foreign).

IN making a sewer on the north side of the Piazza del Pianto, in Rome, an ancient colonnade, or, rather, portion of a colonnade, corresponding with that of Octavia, has just been discovered. Near this, at the corner of the Via Reginella, was found at the same time, *in situ*, the fragment of a granite column, on a marble base of Corinthian style. This base, which rests on a block of travertine at a depth of more than three metres from the street level, was so damaged by fire that as soon as it was touched it fell into fragments. Other similar blocks and

another base were discovered, one after another, at equal distances, and on the same line, so as to form a distinct colonnade—unconnected with that of Octavia—as may be seen from the different intercolumnar distances, as also from the distance separating the north-east base of the Portico Octavia from the last of the columns now discovered. It is believed that these remains belong to the so-called Porticus Maximus, erected in the fourth century, to connect together all those already existing in the Campus Martius, thus forming a stupendous and continuous series of colonnades, extending the whole length from the Ælian Bridge to the Ostian Gate, and crossing Rome at her greatest breadth. The name of "Maximi" was, therefore, well applied to these colonnades. The marble inscription which decorated the front of the great arch terminating them at the Ponte St. Angelo commemorates their erection during the successive reigns of Gratian, Valentine, and Theodosius.



The excavations at the Hilarian basilica on Monte Celio will not be continued, as it is evident that the site of the Roman Dendrophori has been deliberately rifled in former times. The latest discovery there is a marble staircase of twelve steps at the eastern extremity of the approach paved in mosaic, and four pilasters of the basilica itself, with a new piece of mosaic pavement in geometrical figures.



Near the Campo Verano a Greek marble statue of excellent workmanship has been found, but, unfortunately, lacking the head and extremities. It represents an aged peasant, clothed with the *exomis*, which leaves the breast somewhat uncovered. Over this garment is thrown a goat-skin, falling over the left thigh, and showing within its folds two chickens. Some terra-cotta ornaments have also been found in the same place, one being a palmette with, in the centre, the head of a youth, and others painted with various scenes, as of winged children holding festoons, sea-monsters, having on their backs *genii*, the bust of a youth peeping out of a bunch of acanthus-leaves, a bust in high relief of a dancing Ariadne or a Bacchante, holding two cups for two panthers to drink out of, etc.

Near the church of San Crisogono in Trastevere, where an ancient Roman viaduct was discovered last year, has now been found a piece of well-preserved road, paved with polygonal blocks. It runs from west to east, and appears to have passed before the southern wing of the barrack of the seventh cohort of Vigiles. Near it has been found a tetragonal sepulchral arch of travertine, without reliefs, and with the cover broken in pieces. It contained only a few bones.

Fragments of statues have been found in making the Via Cavour, and between the Pincio and Porta Salaria. Amongst the latter is the portrait of a Roman woman, a little above natural size, in Greek marble, bearing a resemblance to that of Giulia Soemia; a fragment of relief, probably belonging to a hunting scene, with the lower part of a man on horseback, the horse being caparisoned with the skin of a wild beast; and a marble head, representing Cupid or a youth.

At Florence excavations have been made amongst the old constructions of the recently demolished church of St. Andrea, which have brought to light sepulchral remains dating from 1000 to 1700. Elsewhere, in the centre of the city, has been found a fragment of an ancient Roman cippus, with a Latin inscription, erected to a scholar, Publius Statius Calotychus, by his master, who was a physician called Alexander, or from Alexandria.

Important discoveries of antiquities have now for some time been made in the Christian necropolis of Salona, in Dalmatia. They begin with the introduction of Christianity in that country, and reach down to the sixth century. Two learned Dalmatians are preparing a memoir on the subject.

In Athens several vases and fragments of inscriptions have been found in the locality called Vouliagmene.

Dr. Sauer has given to the German Institute in Athens, as the result of his researches on the east front of the Parthenon, his opinion that the centre of the tympanum was occupied by the figures of Jupiter and Minerva, corresponding to those of Poseidon and

Minerva which occupied the centre of the western group.

At Neleia, near Volo, and near Panormos of Asia Minor, ancient tombs have been recently found. At the former place six marble sarcophagi, formed of slabs joined together, and ornamented in relief, about 2 mètres long and 90 centimètres wide, must be attributed to the Roman period. In the large sarcophagus found at Panormos were several skulls, and many remains of bones, together with golden ornaments, consisting of earrings, rings for the finger with precious stones, etc.

The *Hestia* learns from Dr. Kastromenos, Dr. Schliemann's son-in-law, who is watching the excavations of the British School at Megalopolis on the part of the Greek Government, that the news published in some other organs of the Athenian press about the discovery of a sarcophagus is incorrect. What was found was a marble urn of cylindrical form, 0.30 mètres high, with a diameter of 0.35 mètres, as also its cover. It contained half-burned bones, a band of gold like a ribbon, wide in the middle and narrow at the ends, each of which has a small hole for fastening it to the head of the deceased like a diadem. Its ornamentation consists of flowers in *repoussé* work.

A coin was also found of the size of an obolus, formed of two leaves of gold, conjoined upon which may be seen with a lens an eagle flying, and holding in its claws the thunderbolt of Jove—a figure that occurs on the coins of Megalopolis. The supposed prehistoric character of this burial is belied by the coin, which is in character of the Roman period. The urn, made out of an old slab used as a sill or seat, is ornamented with an incised leaf, such as commonly terminates a Roman inscription. It was found on the side of the hill, on the right bank of the river Helissôn, in front of the theatre. This theatre, now being cleared, is said by Pausanias to be the largest in Greece. Around the *scena* have been found the bases of Doric columns, showing that here stood a portico—an unusual occurrence in this position; while in the *cavea* have been

found some seats, the lower rows having, instead of thrones, a long bench with arms, bearing inscriptions. The water issuing from a perennial spring, mentioned by Pausanias as existing in the theatre, at present prevents the close examination of the letters. It will have to be speedily diverted, as it has already brought down much of the earth thrown out.

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IN Norway a so-called Viking barrow, situated on the farm Rygge, on the Christiania fjord, is to be excavated. It is 80 feet in length and 60 feet in breadth, and encircled with a stone wall at the base. From the shape of the mound it is believed to contain a large Viking ship, such as have several times been discovered on both sides of the Christiania fjord. Some interesting finds have recently been made in Norway. Thus, on a farm in the valley of Valdres has been found an iron sword with hilt,  $32\frac{1}{2}$  inches long and  $2\frac{1}{2}$  inches wide; a spear,  $15\frac{1}{2}$  inches long and  $1\frac{1}{2}$  inches wide; and an arm-ring of bronze. The articles were lying at a great depth, and upon them were piled stones, around which the earth was mingled with burned matter. Another find was made in the Tromsø Sound, near the North Cape, consisting of the skeleton of a man, covered with only a thin layer of earth, a large double-edged iron sword, 80 centimètres long and 5 wide, a long and a shorter spear, three arrow-heads, the blade of a scythe, a semicircular piece of bone—probably a sword-hilt—a little rod of iron, and two small whetting-stones. The find dates from the early iron age, and has been added to the Tromsø Museum. In this district other archæological finds have been made.

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From Sweden, too, some interesting finds are reported. At the Hults factory, near Norrköping, in Central Sweden, a large number of stone axes have been unearthed, some being finished and even polished, whilst others are in various stages of manufacture, indicating that here a kind of manufactory of these implements existed in the stone age. The stone used is a kind called "trapp," hard and dark in colour, and it was obtained from an island in a lake close by, where there are traces of quarrying having been effected. It would seem that only undrilled axes were

made here, not a single one, although over a hundred were found, being bored through. Similar depots of stone axes have formerly been found in Central Sweden. A handsome bronze axe was unearthed whilst ploughing the other day in the Province of Calmar, which is said to be about 2,500 years old; whilst in East Gothia an oval-shaped grave has been encountered containing human bones, a sword, two arrow-heads, and what appears to be remains of a helmet and shield, a broken glass vessel, white and blue in colour, having had the shape of a horn of plenty. Finally, a find has been made in a peat-bog in the island of Orust, on the south-west coast, consisting of flint knives, daggers, and so-called "scrapers," indicating another place of manufacture similar to the one referred to. Charcoal was also found in the place.

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At the last meeting of the Swedish Antiquarian Society, the well-known archæologist, Prof. O. Montelius, read a paper on "Thor's Hammer." He explained that the hammer of Thor not only played a rôle in connection with thunder, but also domestic affairs, such as marriages, deaths, etc. Although Thor was not the first of the Northern Gods, he was the most powerful one. Originally he was probably not the Thunder God, but the Sun God, which seemed evident from the fact that Yule, the feast of the sun's return, also was that of Thor. However, the double hammer of Thor was not an original feature of Norse mythology, as it is also found in those of other races. Thor survived Christianity, as was shown by Thor's feast and his embodiment in the saint St. Olaf. A description was also read of a Roman statue of Venus found in the island of Öland, in the Baltic.

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At the last meeting of the Northern Antiquarian Society of Copenhagen, Dr. S. Müller referred to the excellent collection of Danish antiquities at the Paris Exhibition. He dwelt particularly on the two figures of a man and a woman from the bronze age, modelled upon articles discovered in the old mounds. We have excellent remains of the net, jacket, and petticoat worn by women of that age, as well as of men's clothing, viz., the frock, made from a large square piece of cloth, fastened across the back with a ribbon; the cap, the leather belt, the sword, and the scabbard.

Everything seemed to indicate that the Northern dress was copied from the ancient Greeks, and that the Scandinavian bronze age had its origin in the South. Dr. Müller also exhibited some bronze rings which have hitherto been considered to be hair ornaments, maintaining that this theory was erroneous, and that this circular form clearly showed that they were worn round the neck, their different size and cut indicating that they were made for several persons. The whole series of rings showed that at first the ornaments and shape were very plain, but the art finished with a highly artistic object.

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The interesting ruins of an old castle at St. Vaast, in the Rhone district, have been excavated. The castle was attacked by the English in the fourteenth century. Having ever since furnished material for building in the neighbourhood, the present owner decided upon excavating the ruins, which has brought to light quantities of armour, weapons, domestic utensils, etc. The closing catastrophe can also clearly be traced. The defenders had made preparations for a sortie and a simultaneous blowing-up of the castle, when they were driven back, and perished in the explosion. Below the crushing weight of stones a number of skeletons were found, together with armour, etc., and horse's mail and harness.

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A valuable discovery of a pile dwelling has been made by the draining of a swamp near Somma Lombardo, to the north-west of Milan. In several respects it differs from others in Italy and Switzerland. It is rectangular, 80 mètres in length and 30 mètres in width, and between the piles, which are still standing, were found balks and planks, the latter having been made by splitting the timber without a saw. On some piles the stumps of branches still remain, these having in all probability been used as steps. Some of them, rammed into the clay, are pointed at the end, whilst on some the bark still remains fresh. Silver birch, larch, and spruce are the kind of trees used. Stone axes, flint knives, and stones bearing traces of fire, were also found, as well as various clay implements used in weaving, and some pottery. No traces of animals were found, but a quantity of barley and two kinds

of wheat, besides walnuts, acorn nuts, and some small apples. The articles discovered would seem to indicate that the dwellers neither engaged in hunting nor fishing, nor are there any traces of their having carried on cattle-raising.

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An antiquarian discovery of great importance has been made in Constantinople. Below a house near the Sofia Mosque has been encountered what is believed to have been the treasure chambers of the Greek Emperors. Of the objects brought to light is a collection of arms which has belonged to the Emperor Constantine Palæologus.

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The well-known author and archæologist, George Ebers, in a recent issue of the *Allgemeine Zeitung*, gives an account of the researches which have been, or are being, carried out in Egypt by the French Institute and the Egypt Exploration Fund. A member of the former, M. Virey, is now engaged in copying all the hieroglyphics in the so-called Rechma-Ra burial chamber; and in the necropolis of the city of Amon researches from grave to grave are being carried on. M. Bénédicte is engaged in copying the inscriptions on the Isis temple in the island of Philæ, and M. Baillet in collecting the numerous Greek inscriptions found there. Count Rochemonteix is occupied in a kindred task as regards the texts from Edfu, whilst another member, M. Amélineau, is at work upon the Coptic texts, and M. Casanova in studying the Arabic inscriptions in the citadel of Cairo. Having referred to Mr. Flinders' recent great discoveries, Dr. Ebers regrets that Germany is so far behind France and England in researches in Egypt. Some years ago the writer made a proposal to carry out such, but it has not been acted upon.

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Referring to the Finnish archæological expedition, now in Mongolia, the Helsingfors journal, *Uusi Suometar*, writes:

"According to a telegram from Minusinsk, Dr. Heikel has only just received the letter of recommendation of the Russian Consul, which the latter, by order of the Ambassador at Peking, already in July last forwarded from Urga, in Eastern Mongolia, to Ulukem. The telegram adds that an examination of the Mongolian burial-places is possible, and of



importance to archæology, this being the site of the cradle of the races of Europe. It is further stated that the capital of Tschingis Khan, recently discovered by Dr. Jarintseff, and where Yenisej and Chinese inscriptions were found, as far as is possible to say, was Karakorum, at the sources of the Selenga, on the Orkhon River, where once the ruler of the Mongolian East-Uigurs resided. According to Chinese records, the Hakases around the upper course of the Yenisej and the Uigurs at Hocihu, by the river Orkhon, used the same letters. The inscriptions at Karakorum may, therefore, be those of the East-Uigurs, so-called 'pei' pillars, such as the races of Central Asia were in the habit of raising, and on which were inscriptions in two or three languages. The Uigurs, renowned for their ancient culture (in Thibetanian and Arabic records, Jogurs), the western branch of whom, in the most remote ages, dwelt around the sources of the Irtisch, Prof. Castrén and other savants have referred to the Jugor or Ugor family of the Finnish race, and is still represented by the Hungarians, Vogulians, and Eastjakes; but Klaproth, on the other hand, has collected linguistic evidence which shows that the Uigurs—at all events at the time of Tschingis Khan—spoke Turkish."

\* \* \*

In the suburb of Mexico, Corvacan, on the borders of the wilderness called Pedrigal, efforts are being made to discover the great treasure which Montezuma, according to tradition, hid here. Señor Mercado, a descendant of the last Aztec Emperor, Cuantimac, claims to be in possession of hieroglyphic documents which convince him that Montezuma buried his treasure, including his gigantic chair of pure gold, in Pedrigal. In a subterranean passage have been found a black pearl, and, by the side of some skeletons, an emerald. In any case, the excavations will prove of interest in throwing light upon the ancient Aztecs. The value of the treasure is estimated by Señor Mercado at 20,000,000 dollars.



## The Antiquary among the Pictures.

**S**IR,—when you handed to me the tickets that insured me admission to the "press" and "private" views of the three picture shows of May week, you will remember that I felt modestly embarrassed at finding myself among the art critics, to whose utterances I had hitherto looked up with much of reverence; but when I was assured that I was to go as an "antiquary" and to write as an "antiquary," I felt happier. "Private" views, I knew of old, were the days when the galleries are more crowded and more noisy with gossip than at any other time during the season; if an antiquary may pun, they are emphatically "press" views. But to visit these galleries on press days is a pleasure that cannot fail to be keenly appreciated by anyone loving those warmly-clothed walls. I wondered, beforehand, if I should feel myself moved to begin a treatise somehow thus: "Paintings on walls have been known from the earliest dawn of anything approximating to civilization; the oldest Theban temples show panels decorated with—" but, no, when I found myself, with a score or so of brother and sister critics, free to roam at will in comparative solitude amid the delicious and bewildering profusion of the pictures of the year, all stilted thoughts vanished.

I resolved, then, just simply to state the first impressions left on my mind by the pictures, and to give them to you for what they are worth (before I have been influenced for good or evil by the opinions of others), as the result of a few hours' eye-gazing at the work that has occupied the industrious and higher faculties of a multitude of my fellows for weeks and months.

### THE ROYAL ACADEMY.

The gaze of the antiquary first rested on "The Hungry Messenger" (5) of Mr. Storey. It is a humorous study of the Civil War period, cleverly painted and sure to attract. Under cover of the captain's absorption in the letter just delivered, and with hand concealed by a wide-brimmed covering hat, a

lean gaunt messenger abstracts the chicken bones from the officer's plate. But why should Mr. Storey have given a modern three-line address on the back of the letter, beginning "Captain" or "Colonel"? The eye almost involuntarily looks for the postage stamp and post marks. Mr. Storey's own knowledge, and that of his friends, ought to have saved him from this address blunder. "The Revenge" (6) of Mr. James Hay,

Sink me the ship, master gunner—sink her;  
Split her in twain—

has a Turner-like blending of fiery smoke and cloud; whilst near to it is the fascinating "Love Locked Out" (32) of Mrs. Anna Lee Merritt. Not far from these, in a corner, almost hidden by larger canvases, is a bit that will probably be overlooked by all critics; it represents a sparely-built old gentleman pondering, with much eagerness and anxious care, over a document that he gazes at intently. "Ah," I thought, "here is the antiquary, poring over some early paleographical puzzle; if I wanted to dress to the part, and if critics had to appear on press day in character, this would be my model for a make-up." But no, the catalogue tells me that it is "41. Rates and Taxes. Thomas Hunt."

In the second gallery, the best of Academy landscape-painters, Mr. B. W. Leader, once more soothes and charms with his recently adopted blending of sea and land; "The Sandy Margin of the Sea" (131) is the finest work he has yet had in the Academy. My brother critics are far away. I have the gallery to myself for some minutes. A chair has been left in a corner; I place it opposite the picture. Burlington House disappears; I am in North Wales; the whish of the breeze off the sea, as it rustles through the bending reeds, comes to my ears. But enter, close to me, two critics not talking pictures, but loudly discussing London County Council politics, and North Wales vanishes.

In this gallery is the first portrait (with one exception) of the year, Mr. E. A. Waterton, A.R.A., by Mr. Alma-Tadema (160). Here, too, is Mr. Richmond's portrait of the new Bishop of Durham (124), a very telling work; he had a more difficult task in reproducing that other scholar-bishop, the late Dr. Light-

foot (666); but they are a noteworthy pair. "Solitude" of Sir F. Leighton (166) is a wonderful figure with wonderful eyes, to my mind, the best of his figures of this year. Is it accidental this grouping of cold, gray canvases round the President's warmer tones? At all events, the picture's surroundings add much to its effectiveness. Solitude of another character is represented, near by, by Mr. Farquharson's "Karnac" (177), a well-known view of this bit of antiquity, but admirably treated by the artist. In another gallery is "The Sacred Lake, Karnac" (664), by the Earl of Carlisle, yet more suggestive of painful solitude, the still Egyptian pond being motionless and green among the broken pillars of the past.

Entering the third gallery, our old friend, Sir John Gilbert, whose brush could be recognised by any critic in his novitiate across the largest known room, first attracts attention. "Onward" (186) is the title. The gentleman in armour on horseback must have equipped himself from a museum, to so many periods and styles does the armour belong. In the place of honour in this big gallery, below an extraordinary allegorical picture, called "The Golden Lure," which at first looks like an Eastern female acrobat spinning round a globe with her feet, is Mr. Frank Dicksee's "Redemption of Tannhäuser." It is a noble picture, though rather lacking a central motive, and not easily grasped, as the legend is so little known to English readers. Here is the story from the catalogue:

Now Tannhäuser had left Elizabeth and gone to the Venusberg where Venus dwelt, of whom after a time he wearied. When the singing competition was held at the Castle of Wartburg (Elizabeth's home), he came back and took his place among the singers. Tannhäuser, in his turn, lifted up his voice, but nothing could he sing save one song—the praise of Venus. For this sin Tannhäuser was cast out. Despairing, he joined the pilgrims with Rome for goal. But forgiveness was not for him. Others the Pope absolved, but to Tannhäuser he said, "It is easier for my staff to blossom than for thy sin to be forgiven." So Tannhäuser returned to Eisenach, and there he met the funeral procession of Elizabeth, whom grief had slain. To him, at that moment, Venus appeared in the glory of her baleful beauty, and it was for Tannhäuser to choose between the living—passionate and glowing—and the pallid dead. "Elizabeth!" he cries, and then falls dead, while the vision of Venus—defeated in the supreme moment—fades away, and the Pope's staff—miraculously

blossomed into leaf—is brought by hurrying messengers from Rome, as a token of Divine forgiveness.

The ecclesiastical details are carefully done; the time has been chosen, and though there is plenty of scope for anachronisms, none are to be detected. "Whitehall, January 30, 1649" (216), by Mr. Crofts, may be well painted, but the distant scene of the figures on the balcony (for it does not look the least like a scaffold) has an almost comic instead of tragic effect, the figures looking so like a set of puppets. Mr. Bartlett's "The 29th of May: an Incident of the Restoration" (793) is much superior to this in idea; the incident shows two soured, sanctimonious Puritans running the gauntlet of much chaff as they walk down the central street of a small market town. Mr. Leslie, R.A., gives some careful architectural work among the trees in the background of his "Monks of Abingdon" (295); in the foreground are two monks in a punt on the river. One punts whilst the other sits on a cushion, with a big, well-bound, clasped volume open on his knees. The librarian would never for a moment have allowed so valuable a book thus to run the risk of the droppings from the punt-pole.

The fourth gallery has a veritable antiquary on canvas in the picture of Sir Moses Montefiore (399), painted by Mr. Goodall in commemoration of his entering his hundredth year. Close by is another evergreen old man, the Right Hon. W. E. Gladstone, M.P., with his grandson (361), to whose noble and intellectual features Sir John Millais has again done justice. "Young Britons Coursing" (391) is the title of a picture by Mr. M'Clure Hamilton, which represents three naked children in a wood with rabbit, hare, and dogs. Does not Mr. Hamilton know that the British children did not thus go naked in the woods? Perhaps he still thinks that their parents only dressed in a coat of paint? Our British forefathers most certainly wore something more than a stain of woad, or else where were their pockets for carrying the fine gold coins of British date that the President of the Society of Antiquaries has in his collection? A people with a gold coinage were not utter barbarians.

I have not yet got tired of Mr. Albert

Moore's yellow ladies treated in a decorative fashion, and therefore was able to enjoy "A Summer Night" (487), with the beautiful moonlight on the waters in the background; but it is a curious blending of the conventional and natural.

Musicians ardently discussing "A Doubtful Strad" (512) is a speaking painting; next to it is a singularly ineffective study (chiefly roofs) of a little town I once knew well, "Porlock, Somerset" (511).

In the sixth gallery the big picture is the Hon. John Collier's "Death of Cleopatra" (551), or rather Cleopatra lying dead and laid out on a couch in an ancient Egyptian temple. Why is it that every artist fails more or less in this subject, which is such a favourite ambition—fails almost as much as Rider Haggard in his story of that ilk? Not far from this imposing canvas, with its glossy green giant gods coldly staring over the ivory form beneath them, so lately wrecked by a tornado of passions, is the little picture by Mr. St. George Hare, "Pity my Simplicity" (577), an innocent little one, kneeling with folded hands and a Japanese doll across her knees. I know not if the treatment is good, but there is nothing mawkish in feeling about it, and I thank Mr. Hare most cordially for it. In the midst of pagan and earthly surroundings, this picture gives out a healthy breeze of faith. Two critics approach. The younger begins to criticise the pressure on the blanket folds made by the right knee. "Stop," says the old man; "I once did that." "You?" was the reply; "I never knew you painted!" "No," said his companion; "I don't mean that: I prayed."

Mr. John S. Sargent, who aims, I suppose, at eccentricities, has certainly achieved his aim in the next gallery. A collection of damp, raw greens, and leaden grays go to make up a marvellously dressed modern woman standing on a wet grassplot in the ugliest of gardens that leads down from the most common-place of modern stuccoed houses. The only satisfactory thing about it is that the lady is ashamed of being recognised, and so it is catalogued "652, Mrs. K." I got rheumatic twinges from merely looking at it. Had it been put under the pump when the colours were wet, I think it would have been improved; but, then, I am no artist, and

doubtless there are hidden beauties. Mr. Arthur Wasse is very happy in his "A Daily Duty" (698), two sisters feeding pigeons; the drawing of a good Renaissance doorway should prove attractive to the architectural antiquary. "Seeking Sanctuary" (744), by Mr. Ralph Hedley, is a mediæval treatment of this subject; the pallid, anxious, breathless fugitive is plying the big iron knocker on a church door. The antiquary will be quite satisfied with the details; the knocker, for instance, is a reproduction of that fine specimen of old iron work, the sanctuary knocker of Durham Cathedral Church. There is another vulgar use of this title for an unsatisfactory picture in these galleries, that represents a stag at bay in a churchyard porch beset by hounds—I care not to give the number or the artist's name; those who always like a picture with a red coat will find it readily enough.

One subject sufficiently old to justify the antiquary's attention occurs often in this Academy. I did not count them, but I think there are at least half a dozen "Incidents of the Deluge." They seem to be in every room. The explanation, I understand, is that the subject was one for a recent gold-medal competition. The best of them is No. 85, by that rising young artist, Mr. Leslie Brooke.

The architectural room is better filled, both with regard to merit and diversity of subject, than on any previous occasion. Mr. J. Oldrid Scott is not happy in his New Organ-case for St. John's, Cambridge (1738). The Church of Our Lady and the English Martyrs, Cambridge, by Messrs. Dunn, Hanson, and Dunn (1763), looks better on paper than in reality. Mr. Paul's careful drawing of the Interior of the Lady Chapel, St. Alban's Abbey (1833), will give every real antiquary a shuddering reminder of Lord Grimthorpe and all his works. Mr. John D. Sedding's Entrance Front of the New Industrial Schools, Knowle, Bristol (1843), shows how an able man can combine happy reproductions of some of the best features of old work with modern utility, producing a beautiful whole. The design by Messrs. Micklethwaite and Somers Clarke for the Proposed Church House at Westminster (1863) is sure to attract the attention and admiration of keen Churchmen; it looks like business.

#### THE NEW GALLERY.

No small share of the honours of the third and undoubtedly the best of the summer picture-shows of the New Gallery go, as is appropriate, to Mr. C. E. Hallé. In addition to the delicate and refined portrait of Mrs. Harry Taylor, the west room contains a most winning work of Mr. Hallé's, "In Fairyland" (3), a subject old enough for an antiquary to enjoy; it is a picture of the most charming of little girls, seated on the library steps, wholly absorbed in the volume of fairy-tales taken down from a neighbouring shelf. It is the most pleasant and most wholesome child portrait that has been seen for some years. Mrs. Anna Lee Merritt shows in the New Gallery that she can be as happy with clothed children as in the charming nude "Love Locked Out" already noticed at the Academy. The "Portraits of Jacqueline and Isaura Loraine" (18) are quaintly excellent in their long satin dresses and high pinafores. Mr. Watts, R.A., gives a limp "Ariadne" (31), and a vigorous "Little Riding Hood" (47) that is much more satisfactory. Here, too, Lord Carlisle is again met with, this time in Europe. The colouring of "Claude's Villa on the Tiber" (40) is hard, but "Belinzona" (37), a romantically situated town of the southern Alps, comes out nobly between the trees, backed by the deep-blue shadows of the mountains.

"The Dew-drenched Furze" (119) of Sir John Millais is sure to be *the* picture of the New Gallery for the multitude of this season. The dew is so natural and the light so good that it seems a real bit of early morning outdoor nature. But why, Sir John, have you carefully placed that obviously stuffed pheasant in the forefront? Paint it out, and the picture, in its imitation of nature, would be perfect. Mr. Philip Burne-Jones gives a good domestic study, full of local character, in the house and garden called "Old Kensington" (124). "A Healing Shrine, County Galway" (180), by Mr. W. H. Bartlett, represents a woman watching just at dawn beside a mound, backed by an ancient Irish cross, on which is extended in blankets a sick child. The catalogue quotes:

A vigil must be kept from sunset till break of day.

The cross will charm the antiquary, and the



sentiment, that might easily have run into the maudlin, is treated with dignity.

Mr. Charles A. Furze is singularly successful with his portraits of this season; there is probably better painting in either his "Mr. Darling, Q.C.," or "Earl Aberdeen," in the Academy, but his "Portrait of Mrs. C. T. Abraham" (not Abrahams, as in the catalogue) in the New Gallery is remarkably attractive. The New Gallery has also got what is surely emphatically the portrait of the year, namely, that of "Mr. John Burns" (213) by Hon. J. Collier.

Mr. Alma Tadema supplies three gems (51 to 53). "In the Rose Garden" is sure to be the most popular, but it is the least well painted; the roses are all sticking together in a strange fashion. In the balcony are a variety of Mr. Burne Jones's studies for his "Legend of the Briar Rose," and other of his pictures. If the summer exhibition of the New Gallery only contained these twenty-five studies, artists and art-lovers would think it well worth while for the doors to be opened.

#### THE GROSVENOR GALLERY.

Methinks all true critics will agree that this year, at all events, the Grosvenor is but a poor second to the New Gallery.

The old story of the "Flight from Bethlehem" (44) is strikingly told on canvas by Mr. Arthur Hacker. In the moonlit night, lantern in hand, the Holy Family quietly pass out from among the white walls of Bethlehem. The lights through doorways and windows are cleverly managed. Mrs. Marianne Stokes in a picture called "Light of Light" (82) boldly brings before us the Virgin watching over the Holy Child in its wooden cradle. From the Infant's head arises a warm glowing halo that casts a strong reflection on the Virgin's face. There is a curious blending of realistic and imaginative treatment in this picture; the result is somewhat puzzling, but on the whole it gives reverent satisfaction.

The post of honour in the big room is given to the host of the Grosvenor, Sir Coutts Lindsay's large picture, "The Vision of Endymion" (102); it is conceived rather in the Keepsake Annual fashion, and surely Mr. Horsley, R.A., must have measured Endymion for his very proper clothes. Another great picture, but in the other gal-

lery, is Sir Arthur Clay's "The Court of Criminal Appeal" (150), with five badly-grouped portraits of our chief judges in their red robes.

The armour and every detail is of course accurate to a nicety in Mr. John Pettie's (R.A.) "Finished Sketch of the Traitor" (127). Equally accurate and attractive is Mr. Haynes Williams' painting of a Louis XIV. interior, with two ladies, called "The Scandal" (152). The little lad bird's-nesting, laid hold of by a wood nymph, is a fine treatment of the nude by Mr. C. R. Kennedy, called "The Boy and the Dryad" (185); it commends itself all the more owing to the proximity of a vulgar nude by Mr. W. Stott, styled "Diana, Twilight, and Dawn" (190), though any other name would have done, for it lacks all poetry or expression.

The "Girl at the Gate" (51), by Mr. George Clausen, is a wonderful painting of a badly-dressed, awkward country-girl of about fifteen, with a pained, overworked expression on the face. It is striking in its faithful realism, and, though an English girl, is after a new French school. It is the fashion among some to sneer at artists going into the past for subject, and dressing up models in ruffs and farthingales, or in armour and furry robes; but anything is better than this wretched meaningless stuff. It would be better to paint accurately a cuttle-fish or a fungus. "Audrey and her Goats" (109), by Mr. Melville, is startling in colour, but it is homely and insignificant compared with the big "Druids bringing in the Mistletoe" (173), the joint effort of Messrs. George Henry and E. A. Hornel. This last picture is supposed to represent a long procession of Celtic priests with oxen. They are clad in the most marvellous and fantastically bright-coloured robes, with impossible ornaments and North American Indian features and complexions. Every solitary antiquarian propriety and truth that can possibly be violated is jumped upon by these painters. It really is a shocking travesty of anything to be called a picture. At a little distance the perspective is so remarkable, that all these Celtic gentlemen in fancy dress appear to be tobogganing down a snow-mountain!

"The Last Boat" (92) of Mr. Tom Graham, and the "First of September" (149) of Mr.

Dendy Sadler, the latter showing three sportsmen of last century brewing punch in a farm kitchen after their day's work, are both excellent in their way. The Hon. J. Collier is again delightful with "A Water-Baby" (288). The staircase is crowded this year with pictures, and the last growl of your antiquary, as he reaches the turnstile, is at 379 on his left, where there is some confusion in the vestments and arrangements of the Greek priest and his attendants, who stand shivering in the snow whilst the dead at Sebastopol are being

Shovelled up into a bloody trench that no man knoweth.

Yours, etc.,  
N. S.



### The Tomb of Hubert Walter, Archbishop of Canterbury, who died in A.D. 1205.

BY REV. CANON SCOTT ROBERTSON.

**N**EAR the extreme east end of Canterbury Cathedral, attached to its southern wall, stands the tomb which was opened on March 8 and 10, 1890. It is further east than the chapel called St. Anselm's, which Canon Francis Holland has been generously restoring during the last fifteen months, wherein he uncovered the wall-painting which represents St. Paul at Melita, shaking off the serpent from his hand into the fire.

This tomb is exactly opposite that of Archbishop Courtenay, and nearly opposite to that of the Black Prince.

It is made of Purbeck marble. In shape it differs from every other tomb in this cathedral; but that of Bishop Granville (ob. 1214) at Rochester somewhat resembles it. It has a sharp ridged top, somewhat like the roof of a house, of which the gable-ends are not vertical, but are sharply inclined inwards. In fact, it resembles a shrine more than an altar-tomb. The northern front of this shrine-like tomb is adorned with arcading. Six trefoiled arches, each 2 feet 6 inches high, spring from small circular shafts, with well-

moulded round caps and bases.\* The trefoiled head of each arch is not, in any sense, pointed. Each of the three cusps of the trefoil is a segment of a circle. Similar trefoiled arches were used by the French architect, William of Sens, who rebuilt Canterbury choir after the great fire. He used these trefoiled arches in some broad but shallow windows which form a second tier above the great windows of the choir. There are five of them on the north and five on the south side. They were inserted in A.D. 1177 or 1178.† Probably they are the earliest examples, in England, of the trefoiled arch. Similar arches at Winchester Cathedral are the work of Bishop de Lucy, who died in A.D. 1204. Trefoiled arches surmount the effigies, in Exeter Cathedral, of two bishops: (i.) Bartholomew, who died in 1184, and (ii.) Marshall, who died in 1206.

Along the sloping, roof-like top of the tomb are carved four heads in high relief. Each head stands in the centre of a quatrefoil, which is enclosed within a lozenge. Two of the heads are mitred; another with short whiskers, beard, and moustache, wears a peculiar cap (like that of a secular canon, perhaps); the fourth is defaced. Two other heads appear on the ends of the top, one facing east and the other west. These are not much defaced.

The interpretation of these symbolical heads must remain matter of conjecture. I venture, however, to suggest that the mitred heads represent (i.) Hubert Walter's episcopate at Salisbury, from A.D. 1189 to 1193, and (ii.) his Primacy from A.D. 1193 to 1205. As Hubert Walter was Dean of York for twenty years, from 1168 to 1188, one of the heads probably represents him in his Decanal position. He was a judge or justiciary in the reign of Henry II., he was Chief Justiciary of England under Richard I., and Lord Chancellor under King John, so that the defaced heads may have represented him in those capacities. Both King Richard I. and King John were crowned by Hubert Walter.

\* These are shown on Nic. Battely's plate of "The Tomb of Archbishop Theobald," between pp. 34 and 35 of his *History of Christ Church in Canterbury*, printed A.D. 1703.

† These windows are indicated by Professor Willis on two plates in his *Architectural History of Canterbury Cathedral*, opposite pp. 74, 77.

As this tomb is so unlike an ordinary altar-tomb, and as it closely resembles a shrine, or *scrinium*, a suggestion had been made that it did not contain the body of any one person; but that it was possibly the receptacle wherein many relics of saints had been deposited. I may say, however, that this opinion was never held by myself.

In consequence of this suggestion, it was resolved that the tomb should be investigated. On Saturday, March 8, 1890, one of the top or roof stones was lifted, and a lighted taper was inserted. To the great surprise of those who were looking in, there was seen a complete stone coffin with well-moulded lid. On Monday, March 10, the contents of the coffin were fully examined.

The lid, which is 7 inches thick, tapers from a width of  $30\frac{1}{2}$  inches at the head (or west end) to  $22\frac{1}{2}$  inches at the foot (or east end). Two chamfers run completely round the lid. The outer one is a simple flat chamfer, about  $2\frac{3}{4}$  inches wide. The inner or upper chamfer is a wide shallow hollow, which varies on the two sides, and at the corners from  $6\frac{1}{4}$  to 8 inches in width. These chamfers cause the central top surface of the lid to be only  $9\frac{1}{2}$  inches wide at the head, and  $6\frac{1}{2}$  inches wide at the foot. The total length of the coffin lid is 6 feet  $9\frac{3}{4}$  inches.

The depth of the exterior of the coffin is 16 inches below the lid. The width of the coffin is rather greater at the top than at the bottom; so that at the foot the exterior width of the top is 24 inches, and of the bottom 22 inches.

When the coffin was opened we found that it was drained by means of an orifice 3 inches wide—about  $1\frac{1}{2}$  inches above the bottom of the coffin's interior. When the lid was lifted, the body of an Archbishop in full pontificals was disclosed. His crozier was lying across the body from the right foot to the left shoulder. A chalice and paten had been placed in his hands. His head rested upon a stone pillow, at the west end of the coffin. A hollow, to receive the head, had been hewn in the stone. The stone pillow extended across the full width of the coffin.

Upon the head of the Archbishop was a plain mitre made of an oblong piece of silk, now of the colour we call "old gold" (but originally white, probably), without any em-

broidery or ornament of any sort. This silk was merely folded into shape; the two *infulæ* or pendants seem to have been attached to it with a couple of stitches.

The archiepiscopal *pallium* had decayed away; but two gilt pins, each  $4\frac{1}{2}$  inches long, which had fastened the *pallium* to the chasuble, near the shoulders, still remain; and the leaden weights which kept down the ends of the *pallium* were also found. They were flat pieces of lead about 2 inches by  $1\frac{1}{2}$  inches, which had been covered with black silk. The heads of the *pallium* pins were shaped like daisies or marguerites, five-eighths of an inch in diameter. Each marguerite has sixteen petals. Some prefer to call this flower a marigold.

Around the Primate's neck was the collar of his amice. It was lying loose, as the amice itself (like the alb and *pallium*) had decayed away. This collar is a wonderful example of embroidery in gold thread, on golden-coloured silk. The width of it is only  $3\frac{1}{2}$  inches, and its length 22 inches. Yet within this small space are embroidered seven distinct figures, each within a roundel. A jewel originally was inserted between each pair of roundels, but these are gone.

I.—The central figure represents our Blessed Lord seated, with His right hand upraised in the attitude of benediction. In His left hand is a book. Above His right shoulder is alpha, and above His left is the letter omega.

II. and III.—Right and left of our Lord's figure are the Evangelistic symbols of St. Matthew and St. John, with the name of each embroidered, not in a straight line, but with the letters placed wherever room could best be found.

IV.—On the right of St. Matthew's symbol appears the Lion of St. Mark, with the name "Marcus."

V.—On the left of St. John's Eagle appears the symbol of St. Luke, with the word "Lucas."

VI.—On the spectator's extreme left is the figure of the Archangel Michael, with his name; and on his right is one crescent moon.

VII.—On the extreme right of the spectator is the figure of the Archangel Gabriel, with the name "Gabrielis," and two crescent moons, which may possibly symbolize his two

messages of annunciation: one to Elizabeth, and the other to the Blessed Virgin Mary.

The lettering of all these names is in capitals of the twelfth century, closely resembling those which appear upon the wall-paintings in the crypt chapel of St. Gabriel in Canterbury Cathedral.

The chasuble of the Archbishop is of the ample form used in the twelfth century. It is composed of silk, perhaps white originally, but now of the same old-gold colour seen in the mitre, in the ground-work of the amice-collar, and in the Primate's sanctuary shoes. This very ample chasuble is bordered at its edges by a gold ribbon, about 1 inch wide, formed of green silk and gold thread woven together.

Up the centre of the front of the chasuble passes a broad braid or silken ribbon. This vertical and central stripe has near its base two short flanking stripes, which seem to lean against it like buttresses. They produce the effect of a tripod at the base, and they at once reminded me of the similar ornament upon a chasuble of Archbishop Thomas Becket, which is still preserved at the Cathedral of Sens. There are other additional stripes of ornament on that chasuble of Becket; but this of Hubert Walter, which we examined on March 10, appears to me closely to resemble that of Becket in amplitude and shape, as well as in this portion of its ornament.

Parts of the stole, woven in silk with various combinations of the tau and the filfot patterns, still remain; and a piece of the hair shirt was found at the waist.

The hands having withered away to little more than mere bones, the Archbishop's signet-ring of gold was lying loosely. It contains a Gnostic gem of the fourth century, as the Rev. S. S. Lewis tells us, formed of the green stone called *plasma*, and adorned with the figure of a serpent standing erect, about whose head are rays of light. Parallel with the serpent's body is inscribed his name, in Greco-Coptic letters, *Knuphis*. This ring weighs half an ounce avoirdupois. The inner diameter of the ring is seven-eighths of an inch, and it exactly fits the fore-finger of my own right hand. The gem is three-quarters of an inch long, and nine-sixteenths of an inch broad. Probably Hubert Walter had worn this signet when he was Bishop of

Salisbury, and did not discard it when he became Primate. We are told by Mr. Waterton in an article on Episcopal Rings, that after Hubert Walter had become Archbishop of Canterbury, Pope Innocent III. definitively settled the fashion of the episcopal ring, in A.D. 1194.\* That Pope ordained that henceforward an episcopal ring should be of gold, solid, and set with a precious stone on which nothing was to be cut. Waterton quotes as his authority a work by Merati, edited by Gavanti (p. 1341). He states also that a curious episcopal ring of the latter part of the twelfth century was found near Oxford in 1856. Its bezel was set with a fine antique *plasma*, bearing the bust of a female. This episcopal ring seems to closely parallel that which we have found in Archbishop Hubert Walter's tomb. The use of ancient Gnostic gems by prelates at that period may have caused Pope Innocent III. to issue his ordinance (in 1194) that henceforward episcopal rings were to be plain without device. The ordinance was probably enforced for a certain period after its issue; but ultimately, no doubt, it became a dead letter.

The sanctuary shoes of Archbishop Hubert Walter are very remarkable. They are formed of silken fabric, now of old-gold colour, and they are covered with a profusion of embroidery in gold thread. Their depth is such that they must have surrounded the ankles. The design used most is that of large pear-shaped hollow, or open, curves. Two of these are interwoven at the toe. Between the toe and the instep are five of these pear-shaped curves, their broad ends being towards the toes, and the pointed end of each is finished with a jewel (a garnet) set in gold thread as in a ring. On both sides of the instep are two figures; the upper pair are two large heraldic lions passant; the lower pair being two bird-headed monsters; at the heels we find other monsters, with tails that end in heads. Around the heel we see several repetitions of a square figure, from each corner of which projects a fleur-de-lis, while a similar fleur-de-lis projects from the centre of each side of the square. This design, I fancy, has been copied from some coin.

\* *Archaeological Journal*, vol. xx., pp. 226, 227.



Upon the Primate's legs are long hose, made of woven silk, embroidered with gold thread, in lozenges, over their entire surface. In each lozenge there is a complete design; in some a bird—in most cases, however, the design is geometrical or floral.

Near the feet is the "apparel" of the alb. That garment itself has entirely disappeared, having gone to dust.

The crozier is in fragments. Its stem was of cedar-wood, round, and about three-quarters of an inch (or rather more) in diameter. At the bottom was a long-spiked ferule of metal, which was close to the right foot. Near the top was a large silver-gilt boss, in which were four antique red gems, one of

are short, and spring from twelve small bosses; the other twelve are deeper, and spring from twelve larger bosses, on a lower level than the others. The base and knop are all in one piece, hollow and open. When a rule is inserted within the base and knop, it penetrates  $3\frac{5}{8}$  inches.

The knot is  $1\frac{1}{2}$  inches high. It is shaped into twelve convex flanges, above and below which there is a ring of large beads, twenty-two in number. Between each pair of flanges there is a minute incised ornament, resembling a series of small angles drawn parallel to each other.

The swelling trumpet-like base is highly adorned and parcel-gilt. It bears twelve



CHALICE, PATEN, PALLIUM PINS, AND BOSS AND CROOK OF CROZIER OF ARCHBISHOP WALTER, OB. 1205.

which has dropped out. The crook itself was small and plain, of silver-gilt, and had become separated from its staff. The crozier was found lying across and resting beside the left shoulder of the Archbishop.

The chalice is unique. It is of debased silver, more highly ornamented than any early coffin chalice which has previously been found. It weighs  $10\frac{3}{4}$  ounces avoirdupois, and is  $5\frac{1}{8}$  inches high. The broad hemispherical bowl,  $4\frac{5}{8}$  inches in diameter, and  $1\frac{3}{4}$  inches deep, is wholly gilt inside, and has a decided lip curving outward. The exterior is adorned with engraved patterns, which are parcel-gilt. The design shows twenty-four round arches interlaced. Twelve of these

repoussé flanges, flattened, not convex. Each is about  $2\frac{1}{2}$  inches long, and at its upper part, beneath the knot, a quarter of an inch wide, while at the bottom, the widest part, is fifteen-sixteenths of an inch, beneath which comes the curved end. Engraving enriches each of these repoussé flanges, and the engraving is gilt. Around the edge of the base, which is  $4\frac{1}{4}$  or  $4\frac{7}{8}$  inches in diameter, there is a band of simple engraving, parcel-gilt. The pattern resembles a series of triangles standing alternately on base or on apex.

Inside the bowl there is, on one side, at the bottom a discoloration of the surface. Whether this was produced by wine, or by

other action, one cannot be sure. It is merely superficial. The gilding is perfect beneath the stain. On the exterior of one side of the bowl there are signs of decay, produced by chemical actions; probably at that part of the bowl which was in contact with the hands.

The small plate-like paten has especial interest, from its double inscription in twelfth-century capitals. This little paten weighs  $2\frac{3}{4}$  ounces avoirdupois. Its diameter is  $5\frac{1}{2}$  inches. The centre is not flat, but curved. Its centre is dished, so as to have a depth of seven-sixteenths of an inch. The diameter of the dished centre is  $3\frac{3}{4}$  inches. The width of the rim is seven-eighths of an inch.

Upon the rim, and upon the curved central part, appear two gilt bands bearing inscriptions. These bands are each a quarter of an inch wide. That upon the dished centre surrounds a carefully-engraved figure of the Holy Lamb. A cruciform nimbus surrounds the head of the Lamb. The inscription around this central figure is *AGNUS DEI QUI TOLLIS PECCATA MUNDI, MISERERE NOBIS*. The only contracted words are *Dei, tollis*, and *nobis*. For them the letters engraved are *Di', TOLL', and NOB'*.

The lettering is especially remarkable. It exactly resembles the twelfth-century lettering seen on the wall paintings in the crypt chapel of St. Gabriel. In this inner inscription we find one square-backed E (being the second E in the word *MISERERE*). Otherwise, all the letters E, upon this paten, have round backs. Of the other letters, all except H are shaped like Roman capitals; and every N is reversed thus—N̄.

The inscription around the rim is:

*Ara crucis, tumulique calix, lapidisque patena,  
Sindonis officium (sic) candida bissus (sic) habet.*

Already several good translations have been made of these lines. I will quote two, which were made by Canon Holland at first. I believe he has even improved upon them since.

The more literal is this:

The Altar, Chalice, Paten, Veil,  
O Lord of quick and dead,  
These are the Cross, the Tomb, the Stone,  
And Napkin round Thy Head.

His more expanded rendering is as follows:

The Altar duly to our eyes brings the Cross of Sacrifice,  
So the Chalice, fruitful womb, is the emblem of the Tomb,  
And the Paten thereupon shows the sealed sepulchral Stone,  
Whilst the Corporal o'er the bread is the Napkin at the Head.'

These Latin lines occur upon a small altar-slab of the twelfth century at Cologne, in a church of St. Mary.

As to the identity of the Primate, in the tomb which we examined on March 10 last, we have these data to guide us. The contents of the tomb are, I believe, acknowledged by all who examine them to be of the twelfth century. The ring, with its Gnostic gem, suggests that he was consecrated to the episcopate before the issue of Pope Innocent III.'s ordinance, in 1194, decreeing that the gem should be uncut in an episcopal ring.

This tomb is attached to the south wall of the cathedral, near its easternmost end. It is the only Early English tomb in that position. Its date is determined by its position in that portion of the cathedral which was built by William the Englishman, therefore it cannot be earlier than A.D. 1184, although the trefoil-headed but unpointed arch was introduced into Canterbury Choir by William of Sens in 1177 or 1178.

Was any Primate of this period interred in or near the south wall of the eastern end of the cathedral? The only Primate who is said to have been so interred after the great fire is Hubert Walter, respecting whom Archbishop Parker says he was buried "*in chori pariete ad austrum*." But modern writers have attributed to him a handsome effigy beneath a fourteenth-century canopy, and upon a fourteenth-century altar-tomb. This fourteenth-century effigy and its canopy are evidently not *in situ*, and were not originally in the south wall at all. The evidences of insertion (probably since 1540) are palpable. So that every person acquainted with architectural styles and details can at once declare that this fourteenth-century tomb is not that of Hubert Walter, who died in 1205.

It lies close beside and eastward of the effigy and tomb of Walter Reynolds, which Archbishop Parker describes as being situated "*in australi chori muro*." With respect to the interpretation of the word "*chorus*" or "*choir*,"

we have the great authority of Professor Willis, who learnt the fact from Gervase, the early chronicler, that it is used in two senses, one limited to the ritual choir, and the other architectural, which comprehends the Trinity Chapel at Canterbury, and Edward the Confessor's shrine at Westminster. Others will choose their own opinion, but I am myself content to rest upon the authority of Gervase and Professor Willis, and to believe now, as I suggested in 1881, that the tomb recently opened stands *in chori pariete ad austrum*, and that it is the tomb of Archbishop Hubert Walter. In a Latin manuscript, preserved in the library of Lambeth Palace, No. 585, there is, on folio 86, a statement that Hubert Walter was buried near the shrine of St. Thomas. This exactly describes the position of the tomb recently opened.



## Monumental Brasses.

(ADDITIONS AND CORRECTIONS TO HAINES' MANUAL.)

By R. H. EDLESTON.

(Continued from p. 195.)

### HUNTINGDONSHIRE.

*Godmanchester*.—In N.

*Offord Darcy*.—I. Now mur. II. Apparently lost.

*Overton Waterville*.—Lat. inscr. to John de Herlyngton, 1408; a shield lost. N.A.

*Somersham*.—In C.

*Stanground*.—I. Lat. inscr. to Robert Smith, 1558, and Eng. inscr. to Alice his wife, 1595. Mur. C. II. Eng. inscr., and arms, to Elias Petit, vicar (4th son of Valentine Petit, of Dandelyon, in the Isle of Thanet, co. Kent, Esq.), 1634. Mur. C.

### KENT.

*Ashford*.—I. Two banners left: (i.) royal arms, and (ii.) arms of Ferrers, *relaid*. C. II. *Relaid*. C. III. The inscr. (held by angel) is on the side of the tomb. IV. Scrolls (from lost effs.) remain.

*Canterbury, St. Alphege*.—I. has four shields, inscr. reversed. C. II. On pillar.

Add III. Lat. inscr. (reversed) to John Mainwaring (of that fam. of Pyvor, in Cheshire). He m. Barbara, eldest dau. of John Winter, Prebendary of Canterbury, and had one son and three daus., 1621, æt. 65; effs. of man and wife (? and child) lost. N.A.

*Canterbury, St. Margaret*.—No brass to be seen in this church in October, 1889.

*Canterbury, St. Mary Magdalen*.—This church was *demolished* (except the tower) in 1871, and the brasses lost?

*Canterbury, St. Paul*.—Now hidden by carpeting, etc.

*Chapel-le-Ferne* has a shield, three daus. lost. Now upright. C.

*Great Chart*.—I. Mur. S.A. II. Four corner scrolls also lost. On the S. face of the A.T. are three modern (?) shields (a lion rampant, impaling party per fess three fleurs de lys), a scroll over each inscribed, "Thomæ Goldwell Ob' MCCCCXVII." III. Now mur. (S.A.), and modern inscs. added. IV. Now mur. S.A. V. has four shields. VI. Sons mutil., three shields remain. VII. has shields. The smaller effs. *should* be daus., as the inscr. states that he had *five wives*.

*Cheriton*.—II. Correct, Thos. Fogg, rector (in chasuble, etc.), son of John Fogg, Knt. The brasses are mur. in C.

*Dover, St. Mary (Antiquary, xviii. 71)*.—II. Apparently lost. Add III. Eng. inscr., with arms, to Mrs. Martha, wife of Mr. Thos. Fagg, dau. of Benj. Hawkins, of London, mcht., and his wife Catherine, and granddaughter of Mr. Wm. Eaton, of Dover, mcht., 1727, æt. 42; under moveable seats. N.

*Dover, St. James*.—Now upright. S. Tr.

*Elham*.—Eng. inscr. (and one Greek line) to Rev. Mr. John Hill, "Dean and Vicar of Elham," 1730, æt. 43. N.

*Hythe*.—I. Mur. S.A. Add. II. Eng. inscr. (in blk. letter) to Henry Estday, gent., 1610. Mur. S.A.

*Newington-juxta-Hythe (Antiquary, xviii. 71)*.—I. Not lost, but now mur. in N. IV. Now mur. N. V. Now mur. N. Add XII. A civilian, c. 1570. Mur. N.C.A. XIII. Lat. inscr. to Dr. Christopher ? [*sic*] Reitinger, a native of Hungary, "professione Medicos per septennium Archiatros Imperatori Russiæ Muscoviæ, etc., potentissimo;" bur. in this church, 1612, æt. 55. Mur. N.

*Pluckley*.—I. Apparently lost. II. has two shields. III. Relaid in old slab, inscr. lost. N. IV. As last. V. Relaid as last, two shields lost. S.A. Some brasses are said to be under carpeting, seats, etc., in S.C.

*Saltwood*.—I. and II. Partly covered by pipes. II. has one shield left, marg. inscr. mutil.

#### LINCOLNSHIRE.

*Bourn*.—Inscr. to James Digby, Esq., 1751, æt. 44. Mur. C.

*Grantham*.—I. Eng. inscr. to Wm. Parkins the elder, gent., 1667, æt. 67; and Wm., his eldest son, 1692, æt. 62. S.A. II. Lat. inscr. to Eliz. Middlemore, [wife of Rich. Middlemore, Esq., son of Geo. M., mcht., son of Geo. M., Esq., of Hazlewell Hall, co. Worcester; and dau. of Thos. Sanderson, M.D., eldest son of Dr. Robert Sanderson, Bishop of Lincoln,] 1701, æt. 43. N. The particulars are from a monument in the N.A. III. Eng. inscr. to Faith, widow of Simon Grant, 1776, æt. 74. S.A. Inlaid in a slab, with indents of fine brass of man and wife under canopy, etc.

*Lincoln, St. Benedict*.—This church is now disused, and the brass has been removed to

*Lincoln, St. Peter at Arches*, where it is mur. in the vestry.

*Lincoln, St. Mary le Wigford*.—I. A cross paté (inscribed "amē," on step), and Lat. inscr. to Will. Horn, Mayor of Lincoln, 1469, Mur. Tower. II. Lat. inscr., with axe and knife, to John Jobson, fishmonger, "olim vicicomes civitat' lincolnie," 1525. Mur. N.

*Sleaford*.—I. Three shields remain. Add IV. Eng. inscr. to Richard Warsope, 1609, "Robert Camock his remembrāce of his freind." V. Lat. inscr. to Faith, wife of Miles Long, gent., 1664.

*Stamford, All Saints*.—V. Now Mur. N.A. VI. and VII. Now mur. in S.C. Add VIII. Eng. inscr., and arms, to John Saunders, of Sapperton, Linc., Esq., 1693, æt. 50. On the same slab as III. in S.C.

#### MIDDLESEX.

*Chelsea*.—I. Inscr. cut in stone. Add two shields, one with garter, a lozenge lost, children's names on scrolls over their heads. Back of Altar Tomb. S.C. Add II. [Sir Arthur Gorges, 1625], and wife, with six sons and five daus., all kng. qd. pl., and a plate of

arms, inscr. lost? Mur. S.C. III. Lat. inscr. to Humfrey Peshall, of Halne, Hales Owen, Salop, son of Sir John Peshall, of Horsley, Staffs., Bart., 1650, æt. 51. He m. Mary, dau. of Rich. Blount, of Rowleye, Staffs., and Jane (Leighton), of Coates, Salop, and left three surviving sons: John, Lawrence, and Humfrey. Very small. Mur. S.A.

*Isleworth*.—I., and the inscr. beneath it to Chase, now in N.A. II. Now in N. III. In N.A. IV. Now on same slab as last. N.A. V. In N.

*London, All Hallows, Barking*.—II. To the inscr. to Gilbert add two ev. symbs. N. IV. In S.A. V. has three scrolls. VII. was restored by the Marquis of Bath in 1861; it has since been slightly mutil. VIII. has an inscr. added, stating that it was restored by the Clothworkers' Company in 1846. IX. In N. X. In S.A. Add XIV. Eng. inscr. to Margaret, wife of Arthur Bassano, gent., 1620, æt. 66; left three sons and three daus.; and Camela, wife of Henry Whitton, gent., of Lamberhurst, co. Kent, and dau. of Arthur and Margt. Bassano, 1622, æt. c. 46; pos. to both 1623. S.A. XV. Eng. inscr. to Marie, wife of John Burnell, citizen and mcht., of London, and only dau. of Matthew Brownrig, of Ipswich, co. Suffolk, Esq., m. 2 yrs. 5 mos., left one son, 1612, æt. 20. N. XVI. A shield (quarterly), large; probably part of the brass of Philip Dennys, Esq., 1556. East wall of N.A.

*London, Great St. Helen's, Bishopsgate*.—I., II., III., IV., and VI. Now in S.C. Add VII. Arms, Eng. vv. and Eng. inscr. to Thos. Wight, 1633, æt. 24. S.C. See also St. Martin Outwich, below.

*London, St. Martin Outwich*.—This church has been pulled down, and the brasses are now in Great St. Helen's, Bishopsgate. I. and II. in S.C. on same slab. (N.B.—The eff. of I. is temporarily loose.) III. Part of chamfer inscr. remains, the sons are now mutil. Altar Tomb N.A.

*London, Holy Trinity, Minories*.—Only a frag. of marg. inscr. remains, "+ Constantia Lvcy, Dr. Thomæ Lvcy Ivnioris."

(To be continued.)





## William Blades.



HE antiquarian world has sustained a severe loss in the sudden death of Mr. William Blades, after a short illness. A stanch friend, a thorough scholar, a patient collector, and a lucid writer, Mr. Blades combined in his own person many of the qualities which go to form the ideal antiquary. Although pre-eminently a specialist in his own peculiar field of study, his range of sympathy was, as readers of the *Antiquary* will be able to testify, both catholic and extensive. His interest in coins and medals, in the guilds and customs of the City, in libraries and the by-ways of literature, all resulted in valuable contributions to our knowledge of the subjects treated of, which, even apart from his greater work, would call for a tribute of recognition here.

Although during recent years his health had been such as to cause some anxiety both to his friends and himself, few were aware of the critical nature of the heart affection which terminated fatally, after only a fortnight's illness, on April 28. We looked for many years yet of useful, vigorous work. Only a few weeks since he delighted his friends with the first of what promised to be a valuable series of *Bibliographical Miscellanies*, and still more recently he was taking an active part in the deliberations at the British Museum which resulted in the purchase of a unique Caxton for the National Library. He literally died in harness. His fellow-printers were on the point of celebrating the jubilee of his career as a typographer; and on his library table at home lay the first sheets of a work on the history of his art, which promised to compete with *The Life and Typography of William Caxton* as the *magnum opus* of its author.

Born at Clapham, in December, 1824, Mr. Blades entered at an early age into the profession of which he was to become the historian as well as the *doyen*. It was not for some years that he gave the first indication of his literary and antiquarian interest in his craft. A reprint of Caxton's *Governayle*

of *Helthe*, published in 1858, gave him his earliest opportunity of identifying his name with that of England's first printer. A facsimile of the *Moral Prouerbes*, in the following year, also contained introductory remarks from his pen. His great work, however, *The Life and Typography of William Caxton*, was already well advanced before these preliminary essays made their appearance. To the compilation of this important work the author devoted a remarkable amount of patience and enterprise. He had before him what was practically a clear field. Despite the attempts of the Rev. John Lewis, Oldys, Ames, Dibdin, Timperley, Charles Knight, and other so-called biographers, people knew very little about Caxton, still less about his press. Blades put aside all that had previously been attempted on the subject, and plunged resolutely into the inquiry from an independent point of view. He traced the records of the busy career of the literary mercer-diplomatist step by step, and succeeded in establishing beyond controversy his typographical connection with the Bruges printer, Colard Mansion. From this solid standpoint he entered on a minute examination of the types of the Bruges press, and subsequently—even more minutely—of the little press at the Sign of the Red Pale, Westminster, set up in 1477 by William Caxton. Incidentally he disposed of the time-honoured fallacy of an English press in 1474, and the still more absurd legend of engraved wood or metal types, credibly believed by some persons to have been used in the first works issuing from it. As the work advanced the enthusiasm of the author increased. Having satisfied himself that some of the old authorities were wrong, he declined to accept any of them, and determined to see every available work of the Caxton press at first hand. He literally scoured England, France, the Netherlands, and Germany in quest of specimens, collating and identifying every one, and amassing an amount of information and material which no previous typographical student had succeeded in bringing together. Fortunately he had the art of putting his material to good use. His minute study of the types of Caxton enabled him to distribute his printed works into groups according to the founts used. Undated books fell into their proper

order, second editions were distinguished from first, the apprentice's hand was marked off from that of the master. The Caxton press lived again in all its operations and details. The types were made to tell the story of their cutting and casting. The printer's habits and peculiarities and education were disclosed in the typographical analysis of book after book. We learned when one type was discarded, and another touched up; what was the size of the chase, what the divisions of the case. No detail was too minute or trivial to be noticed. In this masterly monograph we have the first really great example of the scientific treatment of bibliographical research, a treatment which not only points the way for all further exploration in the same field, but renders a return to the loose methods of the old school impossible.

The completion of *The Life and Typography of William Caxton* in 1863 by no means exhausted or brought to a conclusion Mr. Blades's researches in the dark regions of palæotypography. His admirable little pamphlet, *How to tell a Caxton*, 1870, was a generous invitation to others to share with him in his own enterprise, while by his active participation in the Caxton Celebration of 1877 he succeeded in enlisting a still wider enthusiasm for the work and memory of England's first printer.

The part Blades took in this celebration was characteristic and memorable. He insisted on the postponement of the function from 1874 to 1877, as being the proper four-hundredth anniversary of the introduction of printing on to these shores. Having once joined the movement, he worked prodigiously to make it a success. To his energy was due the unprecedented assemblage of Caxtons then displayed, and not only these, but of the remarkable collections of type specimens, portraits, medals, and typographical curiosities which formed so important a feature in the exhibition. His own enthusiasm was infectious; he worked himself and made others work, and the success of the enterprise was thereby assured. Yet of all who deserved credit for that success, no one was more backward in claiming it than he.

His researches in the antiquities of printing were by no means confined to Caxton

and his contemporaries, although, no doubt, these formed to him the centre round which most of his other studies converged. His interest in the art and mystery of type-founding was only natural. Without a knowledge of the making of types it is impossible to speak with any weight of the printing of them. Mr. Blades fully recognised this, and made himself acquainted not only with the technical details, but also the historical records of that obscure trade. His list of *Early Type Specimen Books*, 1875, subsequently expanded into the more ample catalogue of similar works in the Caxton Exhibition, was an excellent example of the facility with which he was able to infuse interest and importance into any of the by-studies which came in the way of his general work. In the same category may be placed his *Numismata Typographica* and the curious monograph on the mediæval printer's morality-play, the *Depositio Cornuti Typographici*, 1885, a work embodying a great amount of learning and particular research.

On the lighter and more recreative side of the same bibliographical study may be cited the *Shakespeare and Typography*, 1872, and *The Enemies of Books*, 1880. The former is a *jeu d'esprit* at the expense of the good people who are always striving to identify the great poet with some mundane calling. If Shakespeare has successively been proved to have been a butcher, a skewer-sharpener, a street arab and a mad doctor, why not, says Mr. Blades, prove him to have been a printer? And he thereupon proceeds to adduce out of the bard's own mouth overwhelming proof of his connection with the art and craft by means of which his works saw the light of day. Like all good *jeux d'esprit*, the jest was taken seriously in some quarters, and a solemn controversy ensued, much to the amusement of the innocent author. *The Enemies of Books* is too well known to need description here. In it we have Mr. Blades in his lightest and brightest vein; and no one who loves books can fail, as he reads it, to transfer some of his affection to the doughty champion who, for the sake of his treasures, braves the combined forces of dust and fire and water and rats and servant-girls and tidying housewives.

With regard to the vexed question of the

invention of printing, Mr. Blades kept an open mind all through his career. In 1871, when Van der Linde's iconoclastic essay on the Haarlem Legend was to be translated for English readers, Mr. Blades evinced sufficient interest in and sympathy with the main purpose of the work to print it at his own press. In the subsequent development of the controversy, however, like many other students, he found himself unable to follow to the extreme and, as he conceived, unwarranted lengths to which the champions of Gutenberg attempted to push their view. If Coster's claims were doubtful, those of Gutenberg, Fust, and Schoeffer left much yet to be explained. In a masterly paper, "On the Present Aspect of the Question, Who was the Inventor of Printing?" read before the Librarians' Conference in 1887, and still more recently in a judicial summary of the question contributed in 1888, under the title "De Ortu Typographiæ," to our contemporary the *Bookworm*, it is evident that he shared to some extent in the recent tendency to reconsider the question of the Dutch claims, without, however, committing himself to the complete reinstatement of them implied in Mr. Hessel's latest treatise on the subject. It may be worth quoting Mr. Blades's last utterance on the subject, as the verdict of a man who had studied the problem carefully and impartially all along. "As far as the evidence goes at present," he says, "it is strongly in favour of a first rude invention of movable types in Holland, by someone whose name may have been Coster. The claim of Gutenberg upon the respect of posterity rests on his great improvements—so great as to entitle him in a sense to be deemed the inventor—foremost in excellence if not first in time."

Next to *The Life of Caxton*, Mr. Blades' library remains, perhaps, the chief monument to his life-work. Such a collection of books relating to and illustrative of the art of printing has never, we suppose, been gathered within the walls of one house. He added to it up to the last, and nowhere will his friends miss him more than in the little book paradise at Sutton, where—a genial host, a helpful friend, a shrewd counsellor, and an honest toiler—he worked not for himself, but for the good of his fellows and the

honour of the "art which preserves all the arts."

It will be hard to fill his place. With him dies much of our knowledge of the history of typography, and much of our hope of adding to our store. Still more, we have lost a friend whom it was impossible to know and not to honour—to whom no fitter tribute can be found than in the very words with which he himself summed up his life of Caxton:

"We can claim for him a character which attracted the love and respect of his associates—a character on which history has chronicled no stain, and which retained to the last its native simplicity and truthfulness."

T. B. REED.



### The Topography of Greek Art.

A LECTURE GIVEN BY TALFOURD ELY, M.A., F.S.A., IN THE LECTURE THEATRE, SOUTH KENSINGTON MUSEUM, BY PERMISSION OF THE LORDS OF THE COMMITTEE OF COUNCIL ON EDUCATION, APRIL 21, 1890.



It is my intention in these remarks to impress on you the advantage of studying the original surroundings of those works of ancient art, the casts of which can here be examined in detail.

I would, therefore, in the first place, direct your attention to the importance of the relation between the site of a Greek settlement and the sources of its civilization. The nearness of Mycenæ to the Eastern seas reminds us that in the East are found the originals and the artistic prototypes of the lions that still keep watch and ward over her gates. In the East, too, was found the precious metal that once filled her tombs. "Golden Mycenæ" alone of Greek cities has yielded a harvest of that gold of which the Peloponnesos itself in historical times was so pre-eminently bare. Even nearer to the sea lie the gigantic bulwarks of Tiryns, walls that would seem to have been raised by a genera-

tion more primitive than that which planned the defences of Agamemnon's fastness.

The position for which works of sculpture were originally destined may often throw light on their inmost meaning and primary intention. In Ægina the wars of Troy were indeed realities to those who believed that their own ancestors were led by Telamon, or by Ajax and Teucer, his heroic sons. What more fitting theme could have been devised for the Parthenon frieze than the Panathenaic procession that, in its living reality, surged up over the rocky citadel to the threshold of Athena? Again, the rush and turmoil of the Philgaleian Centaurs would harmonize well with the wild torrents of Arcadian heights. To the reader of the Homeric hymn it may seem a capricious change to remove Dionysos and the Tyrrhenian pirates from shipboard to dry land. Yet a glance at the graceful *tholos* that immortalizes the victory of the tribe Akamantis shows the need of such recasting of the action to suit the extended surface of the frieze. Here and in many other cases we see the mutual interdependence of Greek architecture and the plastic arts. If the building is the frame for the sculpture, the sculptor must, in his turn, consider the architectural conditions under which his conceptions must be carried out. As to the sculptured columns of Ephesos, it is hard to say which of the sister arts prevails. In the Erechtheion the architectural service of the Korai may well be forgotten when we admire the plastic excellence of their robust yet graceful forms.

In the humbler arts, as well as in the higher, the division of labour among the ancients was not so minute and rigorous as at the present day. To an age that assigns many persons to the making of a pin, it seems strange for Hippias to claim that his sandals and his ring were as much his own manufacture as his philosophy. Polykleitos could lay aside his sculptor's chisel to plan a *tholos* or a theatre. Callimachos is less known now for his statues than for the fame of his lamp that adorned the shrine of Athena Polias.

Sculpture and painting, in modern times relentlessly divorced, once borrowed and gave a mutual charm. The Stelé of Aristion is in reality a painting in relief. This blending of arts now kept distinct was carried further

still in ancient Greece and Rome. Not only was music "married to immortal verse;" in the Greek chorus both were united with the poetry of motion. The lyre was the inseparable handmaid of the poet; and—far stranger to us moderns—the Roman orator\* required to be accompanied by the breathings of the flute.

If a consideration of the original surroundings of artistic products be essential for their due appreciation, such consideration may also serve a higher and more comprehensive purpose. It will show that the art of the Greeks was essentially religious, and that the place usurped by the monarch in Oriental decoration was reserved throughout Hellas for a far higher race of beings. Among the treasures of Mycenæ, indeed, there are few traces of Hellenic mythology; and in the mighty sepulchres, and the rich funeral pomp of her princes, we may detect the lingering influence of ideas derived from foreign climes. But from the days when Nikandra dedicated a statue to Artemis, Greek sculpture was consistently devoted to the honour of the gods. Even when Chares sets up his own image at Branchidæ, he is careful to inscribe it as an object for Apollo to take pleasure in. Such statues were placed either in a temple or, at any rate, under the direct protection of some deity.

The predominance of the divine prevailed down to Macedonian times. No Greek tyrant ever ventured to place his own portrait on a coin. Even the all-conquering Alexander had to smuggle in his features under the lion-skin of the deified Herakles. Ptolemy was the first openly to place his avowed image on his coinage; and Ptolemy might plead the traditional connection of the Egyptian monarchy with the powers of heaven.

Greek sculpture stands, indeed, by itself, and brooks no comparison with modern efforts. Possibly the least futile attempt at comparison may be made with Gothic architecture. Unlike our so-called classical buildings, the older English cathedrals satisfy the most exacting votaries of artistic beauty. Arch and column, stall and screen—all owe their matchless perfection to a living zeal for the glory of God, like the illuminated manuscripts that have

\* C. Gracchus.



grown up laboriously beneath the shadow of their cloisters.

In a similar spirit Greek artists gradually wrought out in bronze or marble the noblest types of the immortal rulers of Olympus. From the shapeless stone that served to represent even the Graces or the deities of love and beauty, Hellenic genius evolved the Athena of the Parthenon and the majestic Zeus of Olympia. That here, too, artistic power was stimulated by pious zeal is proved by the fact that in the best period of Greek art parts of statues never likely to be seen received the same careful treatment as those that immediately met the spectator's eye.

The Greek sculptor might then reasonably have claimed a share in the sacred character assigned universally to the Grecian bard.

Sculpture partaking so greatly of a religious character, we must expect to find it on religious sites. In Roman times, indeed, no great man's house was deemed completely furnished without a due supply of sculptural decoration; and even in the fifth century we have Alcibiades calling in the aid of painters, at any rate, to adorn his luxurious mansion. The bulk of artistic wealth, however, was deposited in public buildings, and especially in temples. In temples, accordingly, or in their immediate vicinity, the scattered relics of that wealth are sought and found. Archaic figures come to us almost exclusively from sacred spots. The existing sculpture executed under the eye of Pheidias belongs to the Parthenon. In the sacred Altis at Olympia lay the Niké of Pæonios. The Hermes of Praxiteles was found where it fell in the Temple of Hera. A Demeter, which, if not from the hand of that master himself, may certainly be attributed to his school, rewarded Sir Charles Newton's researches in Demeter's own *temenos* at Knidos.\* The gods and giants of Pergamon had once adorned the great altar near which they were discovered. If a fine statue is obtained from a secular building of imperial Rome, it may generally be traced to an original once standing in a Grecian shrine. To the hallowed precincts of Olympia, of Delos, of Athens, of Ægina, must we turn if we would realize the scenes in which Greek sculpture played so great a part. Let us turn, too, to Delphi, in the sure

\* Newton's *Essays*, p. 85.

hope of a glorious harvest, when once the spade of the excavator is struck into its sacred soil.

"Apollo from his shrine

Can no more divine,

With hollow shriek the steep of Delphos leaving."

So sings our great Puritan poet.

We, however, may divine, and with good reason, that future explorers will light on much that is illustrative of the life and faith of ancient Hellas, though the glorious creations of the sculptor that once crowded the Pythian halls may well have perished utterly and for ever.



### A Roman Inscription at Lincoln.

By F. HAVERFIELD, M.A.

**I**N the March number of the *Journal of the Archaeological Association*, Mr. Roach Smith has published an article on the Lincoln Congress of the association, held last year. I trust he will excuse me for criticising one point in it. He is deservedly regarded as a high authority on Roman archaeology, and his statements cannot, like those of most men, escape "the fierce light that beats around the throne."

A few years ago an altar was found at Lincoln inscribed: *Parcis. dea | bus. et nu | minibus. Aug. | C. Antistius | Frontinus | curator. ter. | ar. d. s. d.* Most of this is plain, but *curator ter* has puzzled antiquarians. Mommsen and others—including Hübner—explain "*curator for the third time*," understanding Antistius to have been some one of the various municipal officials known as *curatores*, in all probability curator of the shrine of the *Parcae*. Mr. Roach Smith says, "This cannot be correct." I must confess that, to me personally, Mommsen's opinion on a point of Roman epigraphy seems all but final. It is dangerous to dispute the views of a scholar who is the first of living epigraphists, and the greatest that has yet lived. But, apart from authority, I think it can be shown that Mommsen's view is quite possible.

(1) The mention of a *curator* simply, with-

out any more accurate designation, is not at all impossible. From the South of France, for instance, we have an altar dedicated to Mars Rudianus by the *curatores* (C. I. L., xii., 1566). What exact duty such half-described *curatores* performed must of course be doubtful. But it is well known that there were *curatores templi, fani*, etc.; one, for instance, at Tarraco (C. I. L., ii., 4202), several at Tibur (*Tivoli*, Henzen, 6498, 6499; Orelli, 3964, etc.). Hence it is probable that the Lincoln *curator* was curator of the shrine of the *Parcae*.

(2) The lapidary use of the adverb (*ter*), instead of the numeral, to denote "the third time of office," is quite undeniable. Thus, on two successive inscriptions in Mommsen's *Inscr. Helvetica* (118, 119), we have a II VIR ITERVM and a II VIR BIS, and on a Lyons inscription (Wilmanns, 2235) a *curator nautarum bis*.

This evidence is enough to show that "curator for the third time" is by no means impossible. The rival explanations, *curator terrarum* or *c. terminorum*, are, so far as I know, absolutely without any parallels.

I am sorry to say that I am also unable to accept the date which Mr. Roach Smith gives to the Lincoln inscription. He quotes a "legend," *Fatis victricibus*, which appears only on the coins of Diocletian and Maximian, and hence refers the stone to the reign of Diocletian (say 300 A.D.). That the *Fatae* (so these curious goddesses were apparently called) closely resemble the *Parcae* may at once be admitted, but the coin-legend is not the only evidence on the matter of date. There exist a number—some thirty-five—of lapidary inscriptions to the *Fatae*, many of which are dated by consulates, and the dates fall within the second century; some, indeed, come at the very beginning of the century (A.D. 103, 105, 106, etc.). So that, if the *Fatae* are to help us to the date, the Lincoln altar belongs to the second century. Hübner judges, from the character of the lettering, that it belongs to the age of Septimius Severus (say 200 A.D.), and having inspected the stone myself, I feel sure that it is at least no later. But I do not wish to lay great stress on this. It is very easy to go wrong in fixing the date of an inscription by the character of the lettering. Still, the date assigned (circ.

200 A.D.) fits in well with the "possibilities," for most of our datable Romano-British inscriptions fall within the period between 150 to 250 A.D.

Lancing College.



### Early Village Life.\*

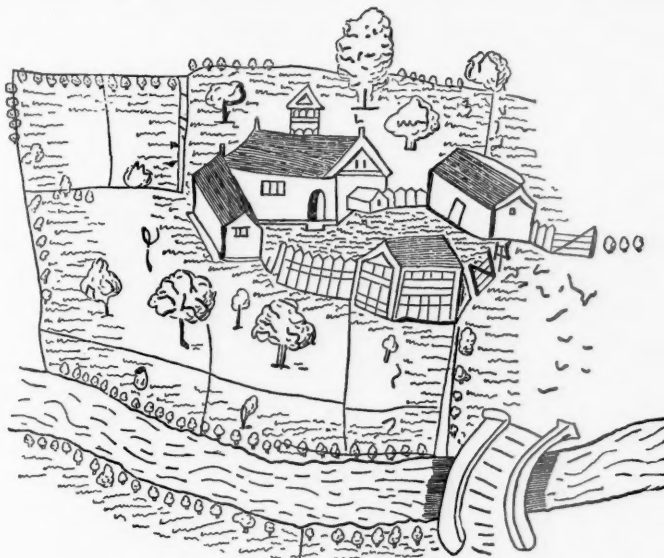
MR. GOMME, who is already so well known for his archæological studies, especially those on primitive open-air assemblies and folk-lore, has in this volume presented the fruit of some years of investigation on a subject which has of late attracted much attention, and is of much importance, inasmuch as it lies at the basis of our society. The village community in Britain, which stands at the back of our local institutions, what is it, and how did it arise? are the questions which he sets himself to answer. Going behind questions of law and of defined ancient institutions, such as the parish and the manor—which are, however, but imperfectly understood—he suggests that the village community, by which he understands "a group of men cultivating their lands in common, and having rights and duties in common," may "be proved to be a primitive institution." This is the contention of his work: "That the village community originated at a stage of social development long prior to the political stage, and that hence its appearance among the local institutions of Britain is of the nature of a survival from prehistoric times." In this respect he differs from Mr. Seebohm, whose object was not so much to inquire into its early origin as to carry back the beginnings of the economic history of the English village to the period of the Roman occupation. Mr. Gomme's inquiry, as well as his method, is anthropological; he treats the village community "as one of the phases through which, practically, all mankind, who have reached

\* *The Village Community, with Special Reference to the Origin and Form of its Survivals in Britain.* By G. L. Gomme, F.S.A. With Maps and Illustrations. Walter Scott. Price 3s. 6d.

a certain stage of development, must have passed; what he tries to trace out "is not the history of a British institution, but the history of a human institution in Britain."

With such a problem before him, the ordinary means of history being, of course, shut out, the author has chiefly relied on two sources of evidence—the examination of survivals, and the comparative method, particularly in regard to custom. In making use of these, he lays much stress upon the different influences of race in early times,

origin of social organizations in the general history of the race. To find the land-settlements of the Fijians, the houses and customs of the Dyaks and the Basutos, brought in to illustrate the early social economy of Britain is, perhaps, startling; but the justice of the method is already recognised in other studies, as of mythology and early religions, of monumental remains, and of economic conditions. How early man deported himself in relation to his fellows and to the soil on which they existed must be of high interest in an island



A MANOR HOUSE, EARLY SEVENTEENTH CENTURY.

(From a MS. in the Record Office.)

taking into account the Iberic with the Celt in our islands; and for comparison, stepping over the limits laid down by Sir Henry Maine, he follows rather the suggestive lines marked out by Mr. Andrew Lang and M. Réville, and seeks for evidence among the habits and customs of primitive or savage men now existing on the earth other than Aryan or Semitic.

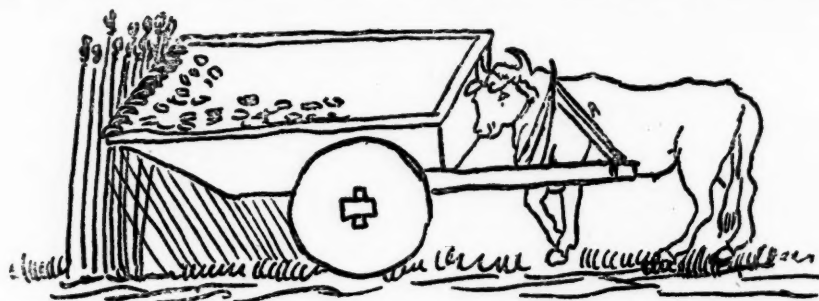
This reference to savage man and his institutions (how different from the wild guesses at supposed freedom of the last century!) was inevitable in the searching inquiry into the

like ours, where the roots of institutions now existing go so far into the past, and have stood the brunt of momentous assaults and varying conditions.

In accordance with this conception of his subject, the author begins by examining the race-elements of the village community as they are exhibited among the non-Aryan hill-tribes of India, and the organization of their villages, when they come in contact with another race, under an Aryan over-lordship. Going into considerable detail, he suggests that the race-distinctions, known to exist in

the village in certain districts in India, may give a clue to some of the race-distinctions in Europe, perhaps the most important of these being the attitudes in which the non-Aryan tenant cultivators and the Aryan hereditary clan stand to the soil. The view of "the tribe as an unstable human swarm, the village as the material shell within which the swarm has settled," is of general interest, suggesting that the "village community arose from the breaking up of the tribes into families, and that the break-up of the families led on to the individualism of modern civilization." The old notion that the family is the basis of society and of institutions, such as the gild, for example, will clash with this, upon which there must be valuable evidence to be culled from the settlement, within historic times, of

side her military strength, depended upon her roadways, and that her greatness was a commercial greatness, in which the other Roman towns shared, as opposed to the agricultural status of the villages which gradually nestled round her, whether those of the British nations or the settlements of the Saxon cultivators. The whole system of the Saxons was agricultural, commerce and town life being little understood by them; and the fact that their rural life, with its village communities, never coalesced with or received impress from Roman influence forms a strong argument that the village-life of the races found here by the Romans was also little touched by the higher civilization of the conquerors from Rome. "It is the line of arrestment which is so marked in the



REAPING-MACHINE USED IN ROMAN GAUL.

the wandering tribes of Southern and Asiatic Russia.

Mr. Gomme makes a firm stand against the conclusions of the late Mr. Coote and of Mr. Seeböhm, who would assign so large a proportion to Roman influence in the formation of our institutions. He cannot see in the Roman villa the parent of the English homestead, nor draw the descent of the manor, with its lord and serfdom, from the known Roman system. Rather he postulates that "the natural course of events following upon the successive waves of an Aryan conquest of an extensive Iberic population" may account for phenomena not Teutonic or Celtic which are undoubtedly found. And he takes London and the settlements round it, analyzing the unique conditions of her existence in a masterly way. The broad facts that stand out are that Roman London, be-

history of the village community in Britain—a line on one side of which is all the primitive life of Britain, on the other side of which is the force [the Roman outside power] which kept that primitive life back so long and so unchanged that it lost its elasticity and its capacity for change, and has, in consequence, survived into later ages."

But though there was no room for Roman life and economy in the villages, the survival just spoken of was insured by the tribal system of the Teutonic conquerors themselves. "They swarmed into the villages, pushing their way in and establishing their lordship to the land," seizing those in the plains, not those upon the hills; and thus, sitting down inside the existing communities, they "diverted the normal line of progress into that which has allowed us to trace out serfdom and over-lordship." Here we have



the "English village community as a survival from prehistoric times, possessing within its shell evidence of old race conflicts and old race amalgamations." If we ask for the proofs of this assertion, they are to be found in the survivals of primitive economics, in traditional practices of agriculture, and in the survivals of primitive law and religion preserved by folklore.

We cannot follow the author through all his argument, which is skilfully supported by a mass of details which, if they occasionally do not wholly bear him out, are in the highest degree suggestive. Very interesting is the chapter on the "Non-Aryan Elements in the English Village Community," in which are collected numerous examples of the terraced hills which are to be seen in so many parts of England and Scotland, and the theories that account for their origin are examined. There seems no doubt that they were formed for agricultural purposes, and the theory that they are the remains of a bygone system of tillage carried on by hill-tribes possibly Iberic, when the valleys and plain-lands were either choked with forest and flood or occupied by other opposing races, is supported by evidence from India. The use of the primitive digging-stick and the early spade or hoe in places where the plough, an instrument of later date, would be useless, adds confirmatory witness. The homestead, with its lore of sacred fire, transitional types and final types of the village community, all furnish chapters full of detail drawn from the customs and archaic remains of village-life, land-tenure, and tradition in England and Scotland, in which Mr. Gomme is so much at home. It may be specially noted how large is the share which Scotland contributes. The names of village officers, the curious allotments of arable land, the extraordinary variety of manorial customs, the difficulties of manorial tenancies and courts, and especially the varieties of communal holdings, are here collected, and made to tell their tale for the old never-dying community. And it must be said that they are marshalled with effect, and that the classification, if it does not explain them all (an infallibility which the author is far from claiming), at least throws intelligent light on many obscure corners of historic institutions. And the

book may well take its stand upon the striking appeal which it makes to that fundamental important body of customs, "the unwritten common-law of the land," for which we would refer the reader to p. 231.

The volume is enhanced by several useful plans and illustrations, some from manuscripts in the Record Office, as an early seventeenth-century plan of the village of Ashborne, and a particularly interesting sketch of a manor-house of the same date. The cut showing the reaping-machine, of quite an advanced type, used in Roman Gaul, and that of the Anglo-Saxon reapers, sufficiently contrast the peoples; while the spirited outline of the Anglo-Saxon two-oxen team at the plough recalls the interesting discussion, akin to the present, raised by Canon Isaac Taylor over Domesday Book a few years ago.

LUCY TOULMIN SMITH.



### The Building of the Manor-House of Kyre Park, Worcestershire. (1588-1618.)

By MRS. BALDWYN-CHILDE.

(Continued from p. 205.)

#### *The Chardge of Stablinge at the Quarry.*

Februarij 1588 Delivered to Chaunce to-  
warde Stabling of stone at Madeley  
Quarry the 22d of february 1588 40s.  
first of Aprill 1589 ... .. £3  
Paid to Cole Cariers from the Clee Hill  
for 12 horse loade of the best Smithes  
Coles to sharp the masons tooles with  
7s. 8 Aprilis 1589 ... .. 7s.  
Paide more to Chaunce the 27th June  
1589 towards stablinge ... .. £3  
Roo Paide to Roo for stabling by myself  
£3 10s.  
6 Septembris 1589 Paide more to Chaunce  
my chieff mason ... .. £6 4s  
It is supposed they have stabled 200 tun  
and Chaunce demanded allowance for  
himself and his workmen 7d. apeace for

every daye they bourding themselves viz. for old Roo for a 140 dayes Chaunce himself 30 dayes, for Tyrryes 26 dayes. S <sup>ma</sup> of daies ... 346 in money ... £17 6s.	20 Feb 1590 Lem ... raising stone ... being the whole Lent ... £3 Cope ... cariadg ... 10s. Rooe ... stabling ... 40s. Pierce ... cariadg ... £7
As before appeareth and when and howe paid. Roo Paid to Roger ... 20s. Paid to olde Roo by thands delivered to his sonne at Xtmass before Ri: Cham- bers and Roger Newell ... 20s.	Feb 1591 Lem ... raising stone ... being all the Lent ... £3 Pierce 10th Oct 1592 10s. at his being at Kier ... 10s.
Synce Michaelmas Roo reckoneth by my wise man Newell confession 78 daies there paid the 40s. first above written then abate 2d. for ev'y daies abatement because itt was winter and I wold give but 10d. a daye which was to muche so remayneth to him due this 22d daye of Aprill 1590 28s. 9d. which I paide to Newell then and so even and so let him be discharged ... 28s. 8d.	15 July 1593 Pierce ... £5 at his being with me at Kier ... £5 Paide to Roo at Kier by Eleanor my wiffs maide at Lems house saddling his mare the 24th July 1593 ... 10s.*
22 Aprilis 1590 Chaunce ... 55s. Sep 1590 ... 40s. 17 July 1591 ... 40s. 29 March 1589 To John Walker ... 51s. My wiff paide to Newell ... £3 She then gave ... 10s. 23 June 1589 Paide to Newell ... 30s. Smyth ... 10s.	<i>Stone from Painswick Quarry in Gloucester- shire.</i> 12 Marcij 1592 To my servant Lem 40s. Sent by Lem to Mr. Rogers to pay the Quarryers that digg the stone after 22s. the tun ... 20s.
Towarde the Tasker then 10s. and before send them by Mr. Lutwyth 20s. ... 30s. Gave the Tasker at my being at the Quarry 12s.	1 May 1593 Lem my Svant to Mr. Thomas Rogers of Painswick ... 20s. 15 July To Hawkyns ... 5s.
Pierce ... car' of Stone to Bewdley £5 Gyven then to Workmen 12d. to drink 12d.	21 July Deliv'd my wiff £5 towarde pay <sup>nt</sup> of stone from Wigorn after 6s. 8d. the loade or tun ... £5
Sep 1589 Newell ... 40s. October 1589 by my Wiff ... 50s. Jan 1589 Deliv'd to Wiff for Workmen at Madeley Quarry ... 56s.	Garrett Hollyman Bargayned wth Garrett Hollyman a dutch carver the 1st of Marche 1592 to make 2 Chymney peaces, the carving thereof being the storeyes of Susanna and Mars and Venus for He wrought of Madeley mantell trees and their Jammes before Painwick stone came home moneth and hadd for that after the dayes work.
Marcii 1589 for their Lent work ... 20s. Smithes for 6 weeks ... 40s. Lem for his bourde till Easter ... 13s. 27 Aprill 1590 Newell ... 20s. Smithes ... till Whitsonewe ... 20s.	Paid to ffather Garrett by Mr. Kirton's servant as an earnest before his coming 10s. To his sonne Jasper at London by his ap- point <sup>nt</sup> by Mr. Greene ... 40s.
To Rees ap Morris for 5 weeks bourde there ... 10s.	7 July 1593 Myself paid himself the 7th of July 1593 in his work house ... £5
7 Augustii Cariadg of stone from Madeley to Bewdley £10 ... £10	9 Decembris 1593 Nell Asheton and Ri: Chambers deliv'd to ffather Garrett more the 9 of December 1593 for me towarde his bargaine ... £5
For the tasker that removed the earthe from Mr. Brookes stone in Madeley 12s.	24 Marcij 1593 Paid more by Elinor Ashe- ton my wiff's maid her handes to ffather Garrett the 24th of Marche 1593 before my wiff 50s. and so is paide for the chymney peace of Mars and Venus £15
To an owther tasker ... 4s. 24 Aug 1590 Deliv'd to my wiff ... 30s. 13 Sep Gyven to the Workmen to drink 12d.	* During 1589-90 an additional amount of £11 5s. was paid to Cope, Newell, and others, in various small sums.

*Stone from Hoscum Hedde by Bathe.*

11 Septembris 1594 Paid for 10 tun of Hoscum hedde stone being so great that 10 Stones conteyned the 10 tun hadd from my cosen Pytts chamberleyn of Brystowe of the executors of one that hadd provided them for some great purpose and paid for them £6 15s. there.

for cariadg to Worcester ... £6 15s.  
for cariadg thence to Kier after 7s. the tun ... 40s.  
To Crundall the first of October 1594 toward his cariadg from Worcester for the same stone ... 20s.  
Paid to the same Crundall more for cariadg of the same stone from Worcester to Kyer ... 20s.  
Paid to the same Crundall more the 23d of Marche 1595 for cariadg of those stones ... 10s.  
Paid more & cleered the 29th of July 1594 and so cleere ... 20s.

£3 10s.

11 July 1594 Paid to ffather Garrett upon a Reckoning in my Hall at Kier the 6th of Julie 1594 the same daie he went to Mr. Barnebies two angells ... 20s.

*Brick and Wood to burne the same.*

Bargained with Thomas Lem to cast claye, mak moulde, and burne two hundred thousande bricke. I to pay for the casting of the claye: he to performe all the rest for £23.

Saving I found Strawe, woodd & sande and brought the same into place. And this to be done this Sommer 1588, the moulde for the bricke to be 10 ynches longe: 5 ynches brode, and 3 ynches thick.

Payd Lem & his labourers toward the casting of claye after the rate of 10d. for himself and 7d. a daye for ech laborer they bourding themselves.

December 1587 Payd myself to Lem the 13th of December 1587 toward the casting of claye ... 10s.  
Walker ... 8s.  
Underhill ... 11s. 6d.  
Lem ... 25s.  
January 1587 H. Underhill ... 7s.

M<sup>d</sup> that my Wiff paid for casting of clay to the laborers so as the whole casting cometh to

I bargayned with Henry Underhill John Newell and Stephen Forde laborers to Lopp croppe and cutt downe and dresse woodd to burne brick and the same to make redie to the carieng & burninge after the rate of 3d. for every loade and for fagotts 6d. for ev'y hundredd which allowing for every thousande of brick one Loade of woodd 200 Loads 3d. a lode, 50s. for the same.  
Aprill 1588 Payd them as appeareth by my other book by mysellf and wiff ... 56s.

*Brick and Woodd to burne the same.*

Brick 57,000.

August 1588 Payd to Lem the last of Maye 1588 by my wiff toward the moulding setting & burning of 57 thousande brick (for no more colde be made this yeare because the continuall rayne letted) £3 10s.

Myself paid him more ... 10s.  
The last day of August 1588 ... 10s.  
The 7 of September 1588 ... 10s.  
13 Aprill 1589 mysellf toward this bargaine ... 10s.  
Decembr 1588 Lem ... casting of claye toward newe making of brick ... 9s. 6d.  
To fforde ... 5s. 3d.  
After 6d. a daye bourding himself ... 2s. 3d.  
John Newell ... 7s. 3d.

*Woodd.*

Marcij 1589 Newell ... for making 5 hundred fagotts to burne brick after 7d. the 100 he bourding himself ... 5s.  
Duglas ... 30s.  
Lem & his man Duglas 3 Octobris 1590 5s.  
harry Underwood ... 20s.  
By my wiff ... 10s.  
Myself ... 10s.  
18 Aprilis 1590 by my wiff ... 20s.  
On Whitsonve ... 5s.  
Myself 4 Octobris 1590 ... 20s.

Brickes 204,000.

Sep. 1589 Lem made this summer 1589 two hundred & four thousande bricke for the moulding, tempering and burning whereof I bargained to pay him after £23 for working in this sort £23 10s.

M<sup>d</sup> that the burned 3 hundredd lodes of woodd in this killne and yett I feare much Semell brick by reason the clay was so strong and somewhat wett sett and which mark in the opening and using the same. And yet this burned as long as fire wold burn in here ? and left spare woodd.

This clamp is the middle of the three great ones next to Kyer house.

Februarij 1589 Lem Bargayned with Thomas Lem to serve for 7 yeares as my covenant Servant, his time to begin the 7th of ffebruary 1589 for £5 in money yearlye and a livery to make him a coat before these Witnesses :

My WIFF

RICHARD PYTT

KATHERIN SALISBURY

RICHARD TURVILL my

bailye for a mason a brickmaker & bricklayer.

Paid him of his wages 1 Marcij 1589 13s.

By my wiff at sev'all times ...

Myself in allowance at Madeley Quarrye

1590 ... 57s. 4d.

More 19 December 1590 ... 25s.

Brick 184,000.

August 1590 Lem made this yeare nyne score thousand Brick & some 4 or 5,000 odde I deliv'd my wiff £20 to hier him laborers this brick was well moulded and well dried before the burning by reason whereof we think itt very well burned for itt was fired 14 August 1590 and was full burned 22 thereof.

Speciall dressed Bricks 60,000.

Three score thousande of these bricks were speciallie moulded somewhat greatt' than the rest, and were stiked and beaten plaine and even on a forme and were sett in the midst of the kill and are ment for the outside of the wall. And this kill is itt next the poole and quince trees in the Orchard.

Began to moulde in Aprill the last weeke thereof.

15 Janij 1591 First paide henry Underhill & to John Newell toward their trymning of woodd at 2d. the loade for burning of Brick ... 20s.

Began first to molde Brick the 15th of Aprill 1592.

Junij 1591 Lem ... 7s.

By my wiff ... 10s.

By myself ... 10s.

Brick 200,000. Speciall dressed Brick 50,000.

Septembris 1591 Lem moulded and burned this yeare two hundred thousand good well dried and over burned bricks began to moulde 15 Aprilis began to burne and fire this kill 9 Septembris in the morning and full burned and left 14 eiusdem in this clamp is 40 or 50 thousand speciall dressed brick for the fore side of the wall and are sett and burned in the midst of the same. This clamp is uttmost or next the field and is 24 holes in length ... £24

Bricks 108,000. Speciall dressed 12,000.

Sep 1592 Lem moulded and burned this yeare one hundred thousand & 8 hundred good well dried & well burned brick although the beginning of sommer proved very wett and unseasonable for making thereof wch was cause so fewe were made that yeare, began to burne 9 Septembris at night and ended the 14th thereof 3 howers in the night, whereof are of well & speciall dressed brick 12 thousand and these burned in the midst thereof. This clampe is by the square poole side at the upper ende of that next beneth it by the poole & Quince trees side ... £14

13 Februarij 1592 dressing woodd ... 20s.

Junij 1593 ... 40s.

Julij 1593 ... 30s.

These clamps are sett together.

Septembris 1593 Lem moulded & burned this yeare one hundred thousand and 7 thousand of Brick well dried and burned many brick of the great mould but not dressed after began to fire & burne the 8th of September 1593 and be reason of drie and calme wether the ende the 23 of the same, this kill is well burned & is placed to the upper side of that above and last burned & is by the square poole and uppermost toward the fiering tons ... £14

(To be continued.)



## Holy Wells: their Legends and Superstitions.

BY R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 197.)

### LANCASHIRE (continued).

#### CARTMELL: HOLLY OR HOLY WELL.

At Cartmell is a blackish spring, celebrated as a remedy for stone, gout, and cutaneous complaints. The water issues from a projecting rock of limestone called Humphrey Head, and its medicinal qualities occasion a considerable influx of company to Cartmell, Flookborough, Kents Bank, and Grange, during the summer months. At Pit-farm, in the parish, is an interesting spring, less celebrated, though of the same nature, as the Giggleswick Well in Yorkshire, of which an itinerant witness of the seventeenth century has observed—

"Near the way as the traveller goes  
A Fresh spring both Ebbs and flows;  
Neither know the learned that travel,  
What procures it, salt or gravel."

A well adjoining to Bottom Hall still retains the name of Sir Ralph Pudsey. He is said to have ordered it to be dug and walled round for a bath; and it is much venerated by the country people to this day, who say that many remarkable cures have been wrought there.

### LEICESTERSHIRE.

#### LEICESTER: ST. AUSTIN'S WELL.

In the western suburbs of the town of Leicester, by the side of the ancient *Via Vicinalis*, leading from the Roman *Rata* to the *Vosse Road*, and about seventy yards beyond the old Bow Bridge (so romantically associated with the closing scenes in the eventful life of Richard III.), rises a constant spring of beautifully limpid water, and known as St. Augustine's, or more commonly, St. Austin's Well. It derived its designation from its vicinity to the Augustine monastery, situated immediately on the opposite side of the river Soar. The well is three-quarters of a yard broad, and the same in length within its enclosure; the depth of its water from the lip, or back-edging on the earth, where it commonly overflows, is half a yard. It is

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covered with a millstone, and enclosed with brick on three sides; that towards the Bow Bridge and the town is open. The water from this well was formerly in great repute as a remedy for sore eyes, and since the well has been covered and enclosed many applications for water from the pump erected in the adjoining ground have been made for the same purpose. As an instance of the strange metamorphoses which proper names undergo in the oral traditions of the people, on making some inquiries a few years ago of "the oldest inhabitant" of the neighbourhood respecting St. Augustine's Well, he at first pleaded ignorance of it, but at length, suddenly enlightened, exclaimed: "Oh, you mean Tostings's Well!"—*Choice Notes and Queries*, 204. See also Nichols' *H. of Leicester*, vol. i. 300.

#### LEICESTER: ST. JAMES'S WELL.

In addition to the above holy well, there is also another in the town, called St. James's Well; but I am not aware that there is any legend connected with it, except that it had a hermitage adjoining it, or that any particular virtue was attributed to it.—*Ibid.*, 205.

#### CHARNWOOD FOREST: HOLY-WELL-HAW.

We have on Charnwood Forest the well giving its name to Holy-Well-Haw, and the spring on Bosworth Field, rendered famous by the tradition of Richard III. having drunk at it during the battle, and which is surmounted by an inscription to that effect from the pen of the learned Dr. Parr.—*Ibid.*, 205.

### LINCOLNSHIRE.

#### GREAT COTES, ULCEBY.

There is a spring celebrated locally for its healing properties. It rises from the side of a bank in a plantation, and is overshadowed by an ancient thorn, on the branches of which hang innumerable rags, fastened there by those who have drunk of its waters.

#### WINTERTON: HOLY WELL DALE.

There is a spring at Holy Well Dale, near Winterton, in North Lincolnshire, formerly celebrated for its healing properties; and the bushes around used to be hung with rags.

T

## NORTH KELSEY: BYE WELL.

Here is the "Bye Well," or village well, interesting as retaining the old Danish By or Bye in a separate form. The village of Byewell, in Northumberland, is most probably named from some such well.

## TETNEY: BLOM WELLS.

A deep circular pit, the water of which rises to the level of the surface but never overflows. It is considered bottomless by the superstitious.

## GLENTHAM: NEWELL WELL.

In Glenthams Church there is a tomb with a figure known as *Molly Grime*. Formerly this figure was regularly washed every Good Friday by seven old maids of Glenthams with water brought from Newell Well, each receiving a shilling for her trouble, in consequence of an old bequest connected with some property in that district. About 1832 the custom was discontinued.—*Old English Customs and Charities*, 1842, p. 100.

## MIDDLESEX.

## LONDON: CLARK'S WELL.

Stow, speaking of the wells near London, says that on the north side thereof is a well called Clark's Well; and, in assigning the reason for this appellation, he furnishes us with a curious fact relating to the parish clerks of London, the subject of the present inquiry. His words are these: "Clark's Well took its name from the parish clerks in London, who of old times were accustomed there yearly to assemble and to play some large history of Holy Scripture."

## LONDON: SKINNER'S WELL.

"In the year 1390, the 14th of Richard the Second, the parish clerks in London, on July 18, played Enterludes at Skinner's Well, near unto Clark's Well, which play continued three days together, the king, queen, and nobles being present. Also in the year 1409, the tenth of Henry IV., they played a play at the Skinner's Well which lasted eight days, and was of matter from the creation of the world; there were to see the same most part of the nobles and gentles of England."—(*Survey of London*, 4to, 1603, p. 15.) [*Hawkins' History of Music* (Novello's Ed.), p. 559, vol. 2.]

## MUSWELL HILL: ST. LAZARUS.

This well is situated behind the Alexandra Palace. It formerly belonged to the Hospital Order of St. John's, Clerkenwell—an hospital order for lepers. Robert Bruce had a free pass granted to him by the King of England, in order to go and bathe in its waters for his leprosy. The water is slightly chalybeate and bituminous.

## ISLINGTON: SADLER'S WELL.

In a tract, 1684, it is thus described: "The New Well at Islington is a certain spring in the middle of a garden belonging to the Music House, built by Mr. Sadler, on the north side of the great cistern that receives the New River water, near Islington; the water whereof was before the Reformation very much famed for several extraordinary cures performed thereby, and was, therefore, accounted sacred, and called *Holy Well*. The priests belonging to the Priory of Clerkenwell using to attend there, made the people believe that the virtues of the water proceeded from the efficacy of their prayers. But upon the Reformation the well was stopped up."—(*Anf.*, xiii., 108.)

## SHOREDITCH: ST. JOHN'S WELL.

There was one dedicated to St. John in Shoreditch, which Stow says was spoiled by rubbish and filth laid down to heighten the plots of garden ground near it.

## LONDON: ST. CLEMENT'S WELL.

A pump now represents St. Clement's Well (Strand), which in Henry II.'s reign was a favourite idling place of scholars and city youths in the summer evenings, when they walked forth to take the air.

## KENSINGTON GARDENS: ST. GOVER'S.

This well is said to be still visited by the faithful who believe in the virtues of its waters. St. Gover has been corrupted into Gore—hence Kensington Gore.

## MONMOUTHSHIRE.

## CHEPSTOW: PIN WELL.

The Pin Well is still in some repute for its healing powers. In "good old times" those who would test the virtues of its waters said an *ave* and dropped a pin into its depth.

## NORFOLK.

## WALSINGHAM: WISHING-WELLS.

Amongst the slender remains of this once celebrated seat of mediæval devotion are two small circular basins of stone, a little to the north-east of the site of the Conventional Church (exactly in the place described by Erasmus in his *Peregrinatio Religionis Ergo*), and connected with the Chapel of the Virgin, which was on the north side of the choir. The waters of these wells had at that time a miraculous efficacy in curing disorders of the head and stomach; but the waters have no such quality now). There has been substituted, however, another of far more comprehensive virtue. This is nothing less than the power of accomplishing all human wishes, which miraculous property the water is still believed to possess. In order to attain this desirable end, the votary, with a due qualification of faith and pious awe, must apply the right knee, bare, to a stone placed for that purpose between the wells. He must then plunge to the wrist each hand, bare also, into the water of the wells, which are near enough to admit of this immersion. A wish must then be formed, but not uttered with the lips, either at the time or afterwards, even in confidential communication to the dearest friend. The hands are then to be withdrawn, and as much of the water as can be contained in the hollow of each is to be swallowed. This done, his wishes would infallibly be fulfilled within the year, provided he never mentioned them to anyone or uttered them aloud to himself. Formerly the object of desire was probably expressed in a prayer to the Virgin. It is now only a silent wish, which will certainly be accomplished within twelve months, if the efficacy of the solemn rite be not frustrated by the incredulity or some other fault of the votary.

## OUR LADY OF WALSINGHAM.

This was the object of by far the greatest number of pilgrimages. Eight crowned heads we know came here specially—Henry VIII. among them, who walked the last two miles barefoot—some few years before the Reformation, when the same image was burnt at Chelsea, only a few years before he, on his death-bed, in his agony commended his soul to the protection

of that same Lady of Walsingham whose image he had destroyed. The king's banner, at least, was hung up before it in gratitude for a victory, and its shrine literally blazed with silver, gold, and jewels, brought as offerings to what was thought the Virgin's favourite English home. There were relics, of course, such as the coagulated blood of the Virgin, and an unnaturally large joint of the Apostle Peter's forefinger; while another attraction was the "Wishing-Well." Evidences of miracles were ever at hand, such as a house not built by hands, which was placed by Divine power over the wells; and a wicket-gate, less than an ell square, through which a knight on horseback, pursued by his enemies, was safely conveyed by the Virgin Mary, to whom he called in his due need.

The milky way in the heavens is said to have got its name from its showing the way to where the Virgin's blood was exhibited; and the road to the shrine, *viâ* Newmarket, Brandon, and Fakenham, was long known as the "Walsingham Way," or the "Palmer's Way," as was also that to it from Norwich *viâ* Attlebridge.—*History of Norfolk*, W. Rye, 172-3.

## EAST DEREHAM: ST. WITHBURGA'S WELL.

Dedication.—St. Withburga, virgin, dau. of Annas, King of the East Angles; sister of St. Etheldreda, foundress of Ely; born at Holkham, Norfolk, *cir.* 630, founded a convent at East Dereham, destroyed by the Danes 974.

Emblem.—Church in hand, and two does at her feet. (Burlingham, St. Andrew, and Barnham Broom, both in Norfolk.)

She founded the first church in Dereham; in her representation at Burlingham on screen, the base of the church in her hand bears the words "*Eclia de est Dærhm.*" She, and her convent, were sustained by the milk of two does, which came to the bridge over the stream, about a furlong distant, daily. At her death, she was buried in the churchyard at the west end of the church, *cir.* 742, and her tomb became reputed for the cure of disease, mental and bodily. Dereham was then subject to Ely, and the abbot was desirous of moving the body of the saint to the side of St. Etheldreda; he, therefore, rifled the tomb, and conveyed the body by

road and river (pursued by the men of Dereham when the theft was discovered) to Ely, on July 8, 974 (? 947). To compensate Dereham for the loss of its saint, a miraculous spring rose from the spot where the body had lain in the churchyard—"a spring of the purest water, gifted with many healing virtues"—(*Gesta Abbatum et Episcoporum Eliensis, etc., etc.*). The ruins of a chapel still remain around the spring (which still runs), the walls rising to the height of five to six feet. Upon these foundations the enormity was perpetrated in 1793 of building a "bath-house," under which a square bason was formed of brick, to enable the townspeople to use it as a bath. It was a hideous structure, containing two dressing-rooms, from which the bathers descended to the pool by steps. This building was destroyed some twenty-five years ago, and the foundations of the chapel again laid bare. The square bason still remains, full of water, which can be let off at pleasure; and when empty one sees the pure water trickling into the bason from three or four sources. It has never ceased to run in the remembrance of the parishioners; and however sharp a winter may be, the pool when full and stationary has never been known to contain a particle of ice. The ground enclosed by the chapel walls is laid out as a garden, and is kept as bright as possible with roses, forget-me-nots, and old English flowers; while the following inscription is inserted over the pool in the chapel wall:

"The Ruins of a Tomb which contained the  
Remains of Withburga,  
Youngest Daughter of  
Annas,  
King of the East Angles,  
Who died A.D. 674.

The Abbot and Monks of Ely stole this precious Relique, and translated it to Ely Cathedral, where it was interred near her three Royal Sisters, A.D. 947."

#### SOUTHWOOD AND MOULTON: CALLOW PIT.

On the boundary of the parishes of Southwood and Moulton, Norfolk, is a pit called, in the Act of Parliament for enclosing the parishes, "Callow Pit;" but, by the inhabitants, Caller Pit. Its antiquity is evidenced by the fact that a hollow tree, evidently of some centuries' growth, is still growing in it. Formerly it was constantly

full of water; but, since the extension of drainage, in dry summers its waters frequently fail. The village tradition states that an iron chest, filled with gold, is engulfed in Callow Pit. Many years ago two adventurous men, availing themselves of an unusually low state of the water, determined to obtain the treasure. Having formed a platform of ladders across the pit, they were so far successful that they inserted a staff through the "ringle" (in plain English, the ring) in the lid of the chest, and bore it up from the waters; and placed the staff on their shoulders, preparatory to bearing off their prize on their temporary bridge. Unluckily, however, one of them triumphantly exclaimed: "We've got it safe, and the devil himself can't get it from us." Instantly the pit was enveloped in a "roke" (reek, or cloud of steam), of a strong sulphurous smell; and a black hand and arm—no doubt belonging to the personage thus gratuitously challenged—emerged from the water, and grasped the chest. A terrific struggle ensued: one party tugging to secure, the other to recover the prize. At last the contest ended by its subject parting, being unable to bear the enormous strain on it. The chest, with the treasure, sank beneath the water, never again to be seen by mortal eye; while the bold adventurers—who had not, indeed, met with the reward due to their daring—carried off nothing but the "ringle," which they placed on Southwood Church door, which it still serves to close; and where the incredulous may convince himself of the truth of the legend by beholding it. A "headless horseman" still rides at midnight from Callow Pit to a place called Cantley Spong, distant about a mile.—*Notes and Queries*, 1 S. xii. 487.

#### SHOULDHAM: SILVER WELL.

A similar story to the above is told of the "Silver Well" at Shouldham in West Norfolk.

#### TUNSTALL: HELL HOLE.

There is a Norfolk legend which brings out the connection between pools, bells, and the under-world very clearly. Tunstall church in that county having been destroyed by a fire, which yet left the bells uninjured, the parson and churchwardens quarrelled for the possession of them, and meantime the Old Gentleman watched his opportunity and walked off with them. He was, however,



found out and pursued by the parson, who began to exorcise him in Latin. So in his hurry he made his way through the earth to his own abode, taking his booty with him. The spot where he disappeared is now a boggy pool of water, called Hell Hole, on the surface of which, in summer-time, bubbles are constantly appearing. These, the folks say, are caused by the continual sinking of the bells through the water on their endless journey to the bottomless pit.—*Shropshire Folk-lore* (Miss Jackson), p. 75.

WEREHAM: ST. MARGARET'S WELL.

To the west of Wereham Church is a well called St. Margaret's, much frequented before the Reformation. Here, on St. Margaret's Day, the people regaled themselves with ale and cakes, music and dancing. Alms were given, and offerings and vows made, as at other sainted or holy wells.—*Excursions in the County of Norfolk*, 1829, ii. 145.

NORWICH: ST. LAURENCE'S WELL.

From a very early period there was an open common well for the use of the citizens a short distance from the public street; the Court of Mayoralty, in 1547, granted the parishioners of St. Laurence a lane from the High Street to the well, together with the said well, on condition that they erected a door at the south end of the lane, to be kept open in the daytime and shut securely at night. Evidently, there had been some serious if not fatal accident, or these conditions would not have been enjoined. Of Robert Gibson, a beer brewer, is recorded under April 26, 19 Eliz. (1577): "This day it is also agreed by consent of this assembly that Robert Gybson shall have the little entry that goeth out of the street to St. Laurence Well, etc., with this proviso, that the same Robert shall, at his proper costs and charges, in a conduit or cock of lead, bring the water from the said well up into the street for the use of the common people, and for the maintenance of the same conduit or cock wherein the water shall be conveyed," etc. He erected an elaborately-adorned affair on which he caused to be inscribed the following doggerel lines recording the service he had done to his neighbours, though, at the same time, he gained some personal advantage:

"This water here caught  
In sorte as yowe se,  
From a *Spring* is broughte  
Threskore Foot and thre.  
"Gybson hath it soughte  
From Saynt Laurens Wel,  
And his charg this wrowght  
Who now here doe dwell.  
"Thy ease was his coste, not smal,  
Vouchsafed wel of those  
Which thankful be his Work to se,  
And thereto be no Foes."

Gibson died in 1606, and was buried in the chancel of St. Laurence's Church. There is an indenture, dated August 30, 1594, in which allusion is made to this well, "commonly called St. Laurence's Well for 300 years."—*Norfolk and Norwich Arch. Journal*, x. 185.

(To be continued.)



## A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 215.)

### COUNTY OF DERBY.

26. Smalley.
27. Horsley.
28. Kyrkelangley.
29. Longeyton Chapell.
30. Heynour.
31. Pentryche.
32. Westhalom.
33. Wyllyngton.
34. Morlay.
35. Ilkeston.
36. Sallow.
37. Sandyaker.
38. Rysley Chapell in the paryshe of Wylne.
39. Lytle Eyton.
40. Cryche.
41. Wylne.
42. Egginton.
43. Breyston Chapel in the paryshe of Wylne.
44. Fyndern Chapell.
45. Kyrkhalome.
46. Denby.
47. Weston upon Trent.
48. Stanton juxta Dale.
49. Alvaston.
50. Aston uppon Trent.
51. Okbroke Chapell.
52. Barro.

COUNTY OF DERBY (*continued*).

53. Lytell Over Chappell.
54. Quernedon Chappell.
55. Elvaston.
56. Mackworth.
57. Alestre.
58. Bolton.
59. Mykyl Over.

(*Aug. Off. Misc. Bks., 496.*)

1. Atlow Chapell.
2. Bountisall.
3. Sternedall Chapell in the parish of Hertington.
4. Elton Chapell in the parish of Volgrave.
5. Carsyngton.
6. Brassyngton.
7. Matlok.
8. Yreton.
9. Hognaston.
10. Hertington.
11. Allsoppe in le Dalle.
12. Mapleton.
13. Kneton, or Kneventon.
14. Perwyche.
15. Workesworthe.
16. Tyssyngtone.
17. Bentley.
18. Bradburn.
19. Thorpe.
20. Ballydon.
21. Asshebourne.

(*Ex. Q. R. Anct. Misc. Ch. Gds. 2.*)

Snelston.  
(*Ibid., 2.*)

## Goods returned by Commissioners to churches.

1. The Cakke.
2. Wyllesley.
3. Measham.
4. Hartishorne.
5. Repyngdon.
6. Newton.
7. Ravenston.
8. Inglebie and Fornewarke.
9. Tycknall.
10. Smythsbie.
11. Brelbie.
12. Rosleston.
13. Walton.
14. Stretton in le Feld.
15. Coton Chapell in Lyllyngton Parish.
16. Croxhall.
17. Lullynton.
18. Cald . . . ll Chappell.
19. Stapenhull.

(*Ibid., 2.*)

1. Stanton next Swerston Bryge end.
2. Smythesbye.
3. Mesam.
4. Tykenall.
5. Ranston.
6. The Calke.
7. Catton infra Hundred de Greysley.
8. Newton.
9. Caldwell Chappell.
10. Repyngdon, or Repton.

COUNTY OF DERBY (*continued*).

11. Bretbye.
12. Gwarkaston.
13. Chellaston parcel of Melburne Holme.
14. St. Michael's and King's Newton Chapels in Melburne.
15. Melburne Churche.
16. Fornewarke Chapel.
17. Osmaston juxta Derby.
18. Lollyngton.
19. Inglebye.
20. Walton.
21. Stretton in le Field.
22. Wyllysley Chapell.
23. Rosselaston Chapell in Walton Parish.
24. Coton Chapell in Lullyngton Parish.
25. Hartishorne.
26. Stapenhull.
27. Greysley.
28. Croxall.
29. Grenelow Chapell in Howppe Parish.

(*Ibid., 2.*)

Grenelow Chapel in the parish of Hoppe.

(*Ibid., 2.*)

Broken Plate delivered into the Jewel House  
7 Edw. vj.—1 Mary.

County of Derby.  
(*Ld. R. R. Bde., 447.*)  
(*To be continued.*)



## Proceedings and Publications of Archæological Societies.

[*Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.*]

The meeting of the SOCIETY OF ANTIQUARIES, on May 1, was one of the largest that has assembled for some time in the Society's rooms, testifying to the great interest taken in the archiepiscopal relics from Canterbury, which were then exhibited, and which are so fully described by the Rev. Canon Scott Robertson in another column of this number. The Rev. Father Morris, F.S.A., who exhibited, by leave of Cardinal Manning, a mitre of St. Thomas of Canterbury, in an able and most fair paper, ingeniously contended that the Canterbury remains were those of Archbishop Theobald, and the evidence he adduced from a MS. in the British Museum seemed to tell much in favour of the theory that the tomb was the shrine of St. Wilfrid when newly enshrined, beneath which Theobald was subsequently placed. But this theory was subsequently shown to be impossible by Mr. St. John Hope, who by careful measurements and examination had ascertained that there was not room for the tomb in the corona where the shrines of St. Odo and St. Wilfrid were; and, moreover, that the tomb and stone coffin were of one date, and were made for their

present place. As to the identity of the archbishop, Father Morris would have been inclined to call him Theobald, from the desiccated condition of the body and from the local tradition, which the MS. already mentioned takes back to 1599, if it were not conclusively proved that Canon Scott Robertson was right in attributing this tomb to Archbishop Hubert Walter, by a list of archbishops written between 1517 and 1532, taken from Canterbury by Parker and deposited in the Corpus Christi College Library at Cambridge, in which Hubert Walter is described as buried "near the shrine of St. Thomas."—Dr. Freshfield spoke of the important part played by Archbishop Walter in English history, and of the interest attaching to the remains of so great a man, and the discussion was continued by Rev. Dr. Cox, Rev. Canon Scott Robertson, and others. The result of this meeting places the fact of both tomb and relics pertaining to Archbishop Walter, who died in 1205, beyond all reasonable doubt.



The meeting of the ROYAL ARCHAEOLOGICAL INSTITUTE, on May 1, was one of much interest. Chancellor Fergusson exhibited two "dummy picture-board grenadiers," from the County Hotel, Carlisle, representing grenadiers of the Queen's regiment between the years 1712 and 1727. This regiment was raised in 1661, for service in Tangier, and, according to Lord Macaulay, because it had been intended for engagements against the heathen, bore the badge of the Paschal lamb. The Chancellor, however, pointed out that in 1684 the regiment had no badge at all; though later, as these dummies clearly showed, it bore a lamb pure and simple, while the Paschal lamb was not granted to it as a badge until the general warrant of 1751, which recites that the "ancient badge" of the regiment was a lamb, and therefore, by a curious *non sequitur*, ordained that it should carry on its colours the Paschal lamb.

Sir H. Dryden, Bart., exhibited a tracing from a dummy grenadier guard.

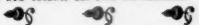
Mr. J. Park Harrison said he had already mentioned in the first part of his paper "On Anglo-Norman Ornament compared with Designs in Anglo-Saxon MSS." (1) that the evidence obtained by Mr. J. H. Parker and M. Bouet at Caen showed conclusively that the style now termed Norman did not exist in Normandy at the date of the Conquest; and (2) that there were numerous architectural details in illuminated MSS. of pre-Norman date which it could scarcely be doubted were derived from existing buildings. Photographs were exhibited of Saxon churches which exhibited similar features. He believed that Britton's view, that the Normans, when rebuilding English churches on a larger scale, adhered, both from policy and choice, to the severe style of architecture they brought with them, was generally correct. Whilst, however, Remigius built the three great portals at Lincoln in identically the same style as the Conqueror's church at Caen, the narrow arches on either side, if of contemporary date, afford an early instance of the adoption of roll mouldings and ornamented labels such as occur at Stow, as well as in the picture of "Dunstan," in the Cottonian MS. Claudius A 3, the date of which is c. 1000. Numerous features derived from Caedmon's "Paraphrase," and other

illuminated MSS. of the same period were shown to correspond with details in Anglo-Norman churches. In Oxford Cathedral this was especially the case. And as the weathering of the majority of the choir capitals contrasts with the sharper lines of the carving believed to be of twelfth century date, this, Mr. Harrison said, would appear to afford sufficient proof that the interlacing stalks and other peculiarities in four of them, and the acanthus foliage in two, a revival of which, according to Prof. Westwood, took place in the tenth century, belong to the period which documentary evidence would lead one to select for them, viz., the beginning of the eleventh century. The "break of joint" which has been detected in the eastern half of the cathedral, and the fact that vaulting ribs were not contemplated when the choir aisles were built, point to the same conclusion.

Rev. G. I. Chester exhibited a large collection of bronze implements lately found in Egypt.



The ordinary general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on May 20, at Kilkenny, when the following varied papers were submitted: "The Cistercian Abbey of Kilcooley, County Tipperary," by the Rev. W. Healy, P.P.; "Some Passages from the Autobiography of Rev. Devereux Spratt, B.A. (Oxon), prebendary of Briggown, Mitchelstown, from 1661 to 1663," with notes and comments by the Rev. Canon Courtenay Moore, M.A.; "Description of an Ancient Still Worm discovered in the County Wicklow," by the Rev. J. F. M. Ffrench; "Alphabetical list of the Free Burgesses of New Ross from 1658 to Sept. 30, 1839," by Colonel P. D. Vigors, J.P.; "Record of the Great Pestilences in Ireland," by John M. Thunder; "The Graveyards of the Great Island," by James Coleman; "The Annals of an Hiberno-Norse Family," by Dr. Sigerson; and "Some Remarks on the Seal of the Dean and Chapter of St. Patrick's Cathedral, Dublin," by John Vinycomb. After the meeting the antiquities of the city of Kilkenny, including the cathedral of St. Canice, with the adjoining Round Tower, the Black Abbey (Dominican), and the ruins of the Franciscan house, were visited and described.—The excursions on May 21 were to Gouran, Inistioge, and Jerpoint. On the way the Round Tower and ruined church of Tullowheerin, where there is an Ogham pillar-stone, and the little church of Kilfane, with its gigantic effigy in ring armour, were visited.—The excursion on May 22 was to the Cistercian Abbey of Kilcooley, described by Rev. W. Healy; a stay was made at Freshford church, to see the eleventh century doorway, with an inscription in Irish, said to be the most perfect of its kind in all Ireland.



The twenty-seventh annual meeting of that flourishing society the BELFAST NATURALIST FIELD CLUB was held on April 15. On the President, Mr. William Gray, asking for any suggestions as to improving or extending the work of the club, Mr. D. Lloyd Praeger advocated the systematising of the photographic work of the society. He pointed out the great value of photography in scientific work when properly and methodically undertaken, and suggested that the energy of the photographic section of the club's members should be devoted to the systematic

illustration of local archaeology. He moved—"That a sub-committee be appointed, consisting of Mr. W. Swanton and Mr. George Donaldson, with Mr. John Donaldson as secretary, and the President as *ex officio* chairman, with power to add to their number, to commence the systematic registration and photographing of the antiquities of the north of Ireland, and that they present a yearly report to the club, showing the progress made."—After an animated discussion, the proposal was carried. The club is to be congratulated on this spirited resolution; we shall be glad to record the progress of its working.

The last quarterly number of the delightfully printed and well edited "ARCHÆOLOGIA CAMBRENSIS" has reached us. The longer articles are "Glimpses of the Social Condition of Glamorgan in the Tudor Period," by Mr. David Jones; "The Later History of the Parish of Bangor-Is-y-Coed," by Mr. A. N. Palmer; and a continuation of "Llyfr Silin." The archaeological notes are unusually full and interesting, and include an illustrated account, by Mr. C. Wilkins, of various Romano-British gold objects found in Montgomeryshire. The report of the Society's expedition into Brittany last summer is continued, and is illustrated by various careful plans of its rude-stone monuments, measured and drawn by Sir H. Dryden and the Rev. W. C. Lukis.

The thirty-seventh volume of the SUSSEX ARCHÆOLOGICAL SOCIETY's collections has just been issued. It is worthy of the repute of one of the oldest and best of our county antiquarian associations. The volume (pp. xxviii., 240) opens with a paper by Mr. J. Lewis André on the "Heraldry of Sussex Monuments," and is followed by an article (the second of a series) on the "Origin of the Arms of some Sussex Families." Mr. H. Michell Whitley, F.G.S., writes briefly on "Recent Archaeological Discoveries in the Eastbourne District." Amongst the other papers is an interesting one on the "Traditional Site of a Town in the Parish of Penhurst," by Rev. E. H. R. Tatham, and the copy of an Inventory of Queen Katherine's Wardrobe, communicated by the Earl of Chichester. There is a considerable variety of "Notes" at the end of the volume; one of the best of these is an illustrated note by Mr. F. Haverfield, M.A., on a small mediæval crucifix found in Coombes churchyard. But surely a well-established society, with so large a roll of members, ought to be able to afford more than this single illustration in their annual volume.

About seventy members and friends of the ESSEX FIELD CLUB had a most successful excursion last month in and around Kelvedon and Coggeshall. Kelvedon church was first visited. The style of the church is Early English and late Tudor; it contains a piscina and niche in one of the aisles, a rood-stair, and a "squint" in each side of the chancel arch. These and other interesting features were duly pointed out by the Rev. J. W. Kenworthy, vicar of Braintree. The party then proceeded to Felix Hall, the beautiful residence of Mr. R. B. Colvin, High Sheriff. It contains a valuable collection of Italian and other paintings, vases, urns, etc., chiefly brought together by the

late Lord Western. Returning to the bridge on the London Road, the "Barrow Field," opposite Feering House, was examined; and Mr. Hills, of Prested Hall, Feering, exhibited several articles found during some excavations there. They included a human skull, cinerary urn, buckle, sword, spear-head, beads, fibula, etc., apparently all of Saxon date; and most important of all, a stone coffin hewn out of a solid block of oolitic limestone, which was disinterred only last year. The picturesque village of Feering was visited, with its church of All Saints, containing a moulded brick porch, trefoiled piscina, and an ancient stoup. A pleasant walk along the eastern slope of the valley brought the invaders to the interesting town of Coggeshall, where the afternoon was spent. In the course of the afternoon Mr. J. C. Shenstone read a paper on "Suggestions for the formation of a County Herbarium."

At the last meeting of the LEEDS NATURALISTIC CLUB AND SCIENTIFIC ASSOCIATION, the subject to which the attention of members was directed, viz., "Relics Found in Yorkshire Caves," was brought forward by the Rev. Ed. Jones, of Embsay, near Skipton. Caves, it was shown, are almost entirely confined to the limestone districts; the reason for this is the durability of the limestone's chemical constituents, which also act as a potent preservative of animal remains, etc. Caves may be looked at, firstly, from their physical condition; and secondly, and more particularly, as interesting to naturalists from their collections of remains of animals, many of which are now quite extinct, or extinct to this part of the world; also others which have been the progenitors of some of the present fauna. References were made to the cave at Kirkdale, near York, and the Victoria Cave of Settle, both of which had been well worked and given valuable results; but the main attention was directed to the cave found a short while ago at Elbolton or Thorp, which is situated ten miles north of Skipton, and two miles from Grassington. Through the energy of the president and members of the Skipton Natural History Society, this cave, which, in fact, has been handed over to them, has been worked with great earnestness, and although it appears far from being exhausted, a very numerous collection of bones has been turned up. Human remains, representing some thirteen bodies, have been found in an excellent state of preservation. Doubtless these human beings have been buried there, as they were all found much in the same position, viz., sitting, with the knees brought under the chin. Several specimens of bones of boars, red deer, fox, dog, badger, grizzle and brown bears, etc., etc., have been found. So far the excavations have not got beyond what is known as the Neolithic period; but, judging from facts deduced from caves of similar formation, it is very probable that the Palæolithic period will be found as the study is pursued. The Elbolton Cave has also been inhabited by human beings, as the remains of charcoal fires, burnt bones, and pieces of pottery have been found.

On Saturday, May 3, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY had a successful excursion.



sion to Skipton. Mr. W. Harbutt Dawson, author of *History of Skipton*, was in his right place as cicerone. The circular to the members was rendered most attractive by the loan of Mr. Dawson's blocks of the castle and church, including the interesting brasses on the Clifford tomb. The members would enjoy their visit to Skipton Castle all the more from the interesting account that had been given them by Mr. John Lister, on April 11, of the "Pilgrimage of Grace," caused by the suppression of the monasteries. The great Border families headed the insurrection, including the Darceys, Scropes and the Nevilles. In Yorkshire, Hull, Pomfret and York were taken, and scarcely one blow was struck anywhere, the whole population being swept along in the general current. Skipton Castle alone in Yorkshire held out for the Crown. With the defence of Skipton was connected an act of romantic heroism which deserves to be remembered. Robert Aske was one of the leaders of the "Pilgrimage of Grace," but his brothers, Christopher and John, in the hot struggle, considered the ties of blood of little moment, and said they would "rather be hewn in goblets than stain their allegiance." Instead of flying the country, they, with their cousin, the Earl of Cumberland, and forty of their retainers, threw themselves into Skipton Castle. The aid came in good time, for the day after their arrival the Earl's whole retainers rode off in a body to the rebels. They were soon surrounded, but being well provisioned, and behind strong walls, they held the rebels at bay; but unhappily the Earl's family were in the heart of the danger. Lady Eleanor Clifford, with three little children and several other ladies, were staying, when the insurrection burst out, at Bolton Abbey. Notice was sent on the third day of the siege that if the Castle were not at once surrendered, the ladies would be violated. It is thought by Froude that the Catholic rebellion would have been soiled by as deep an infamy as can be found in the English annals, but for the adventurous courage of Christopher Aske. In the dead of the night, with the Vicar of Skipton, a groom and a boy, he stole through the camp of the besiegers. He crossed Rombold's Moor, with led horses, by unfrequented paths, and conveyed the ladies to the castle in safety. Proudly the little garrison looked down when day dawned upon the fierce multitude who were howling below in baffled rage. A few days later, as if in scorn of their impotence, the same gallant gentleman flung open the gates, dropped the drawbridge, and rode down in full armour, with his train, to the Market Cross at Skipton, and there read the King's proclamation, and then returned to the castle.

We have received the fifth issue (April, 1890) of the quarterly journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY. We congratulate Rev. R. H. Ditchfield, M.A., the editor, and the members generally, upon this journal having entered upon the second year of its existence. In this issue "Swallowfield and its Owners" is continued by Lady Russell; the Rev. J. M. Guilding, vicar of St. Lawrence's, Reading, writes an interesting paper on "Henry I.'s Tomb at Reading Abbey"; and Miss E. E. Thoyts has a good paragraph on "The Value of Field

Names." The "Notes and Queries" relating to Berkshire continue to form a valuable feature of this quarterly.

The annual meeting of the NEWBURY DISTRICT FIELD CLUB was held on April 21. The proposal for amalgamation with the Berkshire Archaeological Society seems for the present to have dropped, though several of the best antiquaries in the county are apparently members of both associations. Mr. W. G. Mount, M.P., in his address as president, directed the attention of the members to the contemplated restoration of the tower of the interesting old church at Lambourn. The tower is one of the noblest structures in the county, but, owing to the extra height placed on the original Norman erection in the fifteenth century, it has got into a dangerous state, the tower arches being now unable to sustain the additional weight imposed upon them. On Wednesday, June 18, the society has an expedition to Hughenden and High Wycombe; Mr. John Parker, F.S.A., has promised to explain all matters of antiquarian interest.

The new number of the transactions of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY is now ready for issue, etc., but is detained in order that Sandford's *History of Cumberland* may be sent out with it. This is now printed, by permission of the Dean and Chapter of Carlisle, from a manuscript bound up with the Machells Collections in their custody. It was written in 1610 by Edmund Sandford, who seems to have been a somewhat garrulous sportsman, *bon vivant*, and genealogist, with an eye for a pretty girl. This will be the fourth manuscript thus issued by the society in their tract series, the others being Fleming's Westmorland and Denton's Cumberland. The next to be printed will be some tracts by Dr. Todd, prebendary of Carlisle, 1685 to 1728. For the society's series of extra volumes Mrs. Ware has in hand Bishop Nicolson's diaries, and Archdeacon Prescott is engaged upon the chartulary of Wetheral.

The Council of the society have just arranged their excursions for this year. The first will be on Thursday and Friday, July 3 and 4, when APPLEBY will be headquarters. On the first day Buley Castle, once a residence of the bishops of Carlisle, will be visited, and the Roman Camp at Kirkbythore. Bolton, Milburn, Newbiggen and Long Marton churches will be taken *en route*, and probably Kirkbythore and Newbiggen Halls, and Whelp and Howgill Castle, time permitting. The second day will be devoted to Asby, Orton and Tebay. The society's second excursion will be in the end of August, or in September, and will be a foreign one, to Lancaster and Heysham, for which an attractive programme has been laid out by Mr. W. O. Roper. Heysham will probably occupy the first day, while Lancaster, Halton, Hornby, Cloughton and Clayton will fill the second.

At a meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on May 6, the president (Mr. P. le Page Renouf) read a paper on "The Priestly Character

of the Earliest Egyptian Civilization." A paper was also read by Rev. C. J. Ball on "The Terms for 'God' and 'Sacrifice' in Accadian and Chinese."

The following are the contents of the concluding portion of the last issued volume of the transactions of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY, edited by Sir John Maclean, F.S.A.: "Scriven's Conduit [Gloucester]," by Henry Medland; "Institutions to Tockington Free Chapel," by Sir John Maclean, F.S.A.; "Gloucester, the Cathedral Monuments," by the late Matthew Holbeche Bloxam, F.S.A.; "The Guilds of Gloucester," by the Rev. William Bazeley, M.A.; "Notes on the Church of St. Bartholomew, Churchdown," by the Rev. Frederick Smithe, M.A., LL.D.; "Roman Bristol and Roman Gloucester compared with the Castra Pretoria and the Sites of the Castra Peregrina, and of the Castra Equites Singulares at Rome," by George Esdaile, C.E.; "Testa de Nevill Returns for the County of Gloucester," by Sir Henry Barkly, K.C.B., G.C.M.G.; "Some Account of the Parish of Brookthorpe," by the Rev. J. Melland Hall, M.A.; and "The Seals of the City of Gloucester," by W. H. St. John Hope, M.A.

We have received the last (April) issue of the GLOUCESTERSHIRE NOTES AND QUERIES, so ably edited by Rev. Beaver H. Blacker, M.A. The quarterly publication, rather than the monthly publication, of such county notes seems, on the whole, preferable. The curious instance of ring folklore, recorded on page 580, from a Gloucestershire correspondent of the *Gentleman's Magazine* of last century, has been paralleled in Derbyshire within the last few years. The superstition is that a silver ring, made of a certain uneven number of sixpences (three-pennys in the Derbyshire case) contributed by a like number of bachelors, and made by a bachelor smith, will cure a young woman of epileptic fits!

Mr. H. Mitchell Whitley, F.G.S., at a meeting of the EASTBOURNE NATURAL HISTORY SOCIETY, held on April 25, read a long paper, entitled, "Some antiquities Recently Discovered at Eastbourne, and the Early History of the Manor." From the first part of the paper, it would appear that there have been various discoveries of early interments recently made in the neighbourhood of Eastbourne, but they scarcely appear to have received the careful and discriminating attention they deserve. Surely there is some mistake about an ancient Roman having been found buried in hobnail boots!

On Saturday, May 10, a large number of the members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Turton Tower, where Mr. Scholes read a short paper, giving a history of the place and its various owners. Though called a tower, it may be better described as a small castellated manor-house to which additions have been made in the picturesque half timber, black and white style formerly so common in Lancashire and Cheshire. About the earlier lords of the manor of Turton there is some uncertainty, but it descended by marriage from the

family of Torbock, at an early date, to that of Orrel, who were seated here in the early years of the fifteenth century. The estate was purchased in 1628 by Humphrey Chetham, who lived here, as is shown by a very curious inventory of the contents of the tower made in the year 1642, but it would not be continuously, as he had the fine old hall of Clayton, much more commodious and conveniently situated, within a few miles of his Manchester business. The property passed by marriage through various families, till in 1835 it was sold by the Hoares to Mr. James Kay, of Pendleton. It is understood that owing to the death of the proprietor the property is very shortly to be put up by auction, and it is to be hoped that it may again pass into the hands of some one who will appreciate its unique character. Not only is the building full of interest, but the woods "of oak and plane tree" are still there as in the days when Humphrey Chetham had to pay some £700 for the timber on the estate. After examining the rooms of the house, which contain some fine old furniture, and seeing the view from the leads of the tower, the party visited Turton Church. The chief point of interest here is the old library of books chained to the case which was placed here by Humphrey Chetham. A short account of these was read by Captain French, and also a few words were said about a beautiful chancel and reredos recently added to the church by the Knowles family of Swinton. Some of the party then walked on to Entwistle Old Hall, now divided into two farmhouses. One of these contains a very curious ingle, pierced with small windows and other interesting details. In the evening Mr. G. C. Yates, F.S.A., gave an account of the Stone Circle on Chetham's Close, the remains of which were visited by some of the members.

The members of ST. PAUL'S ECCLESIOLOGICAL SOCIETY paid a visit, on May 17, to the church of St. Peter-ad-Vincula, and to the chapel of St. John in the Tower, under the direction of Mr. G. H. Birch, F.S.A.



### Literary Gossip for Archæologists.

VON DUHN, a German professor, of Heidelberg, has published a memoir in Rome, in order to demonstrate that the Esquiline Venus in the museum at the Capitol represents really Atalanta, who is engaged in binding her hair with a ribbon. If so, this would be the only statue of that type, and would be an imitation of a painted figure made on commission.

Dr. Orsi will publish, in the June *Monumenti Antichi* of the Roman Academy *Dei Lincei*, an account of some remarkable Cretan sepulchral urns in terracotta, decorated with ornaments of the style of Mycenæ, and altogether new in the field of Grecian archæology. The greater part of the urns are tetra-

gonal, but smaller than the human body, which must have been buried in them doubled up and probably half burnt. Two of them resemble exactly in form a bath, and one of them is painted, not only on the exterior, but also on the interior. Most of them were found in the neighbourhood of Gortyna, some in the ancient city of Milatos, and one near Tylissos.

Professor Brizio will publish, in the present number of the *Monumenti*, a memoir illustrative of the Etruscan city discovered at Marzabotto.

M. Georges Perrot has arrived in Athens in order to study the works of archaic art in preparation for his new volume of *L'Histoire de l'Art*.

In the archives of the notary at Sarzana, near Genoa, two parchments containing fragments of one of the first copies of the "Divine Comedy" have been found. The Minister of Public Instruction, on hearing of the discovery, sent word that the parchments should be preserved in the University Library at Genoa, but the Municipality of Sarzana disputes the right of Genoa, wishing to preserve the precious documents for itself.

Mr. Gladstone has entrusted the late Sir Stephen Glynn's "Notes on the Churches of Lancashire and Cheshire" to the Rev. Canon Atkinson, Vicar of Bolton, who is editing them for the Chetham Society, with supplementary notes.

Messrs. D. Alleyne Walter and W. G. Page are engaged in preparing a guide to the churches of Hull. In view of the coming Church Congress the book is sure of a good reception.

Mr. J. Romilly Allen's book on the *Monumental History of the British Church* has been just issued by the Society for the Promotion of Christian Knowledge. We hope shortly to review it.

The history of the "Pilgrimage of Grace" remains yet to be written. Mr. Froude has described it in excellent language, and has depicted some of the incidents with a romantic brush, but its history has never yet been told. We are glad to be able to announce that a most competent archivist has now got the subject in hand.

The registers of Maidstone parish church are being published, from transcripts made by the Rev. J. Cave-Browne. The first monthly part (price 1s.), issued in May, by Mitchell and Hughes, 140, Wardour Street, contains marriages from 1542 to 1588, covering sixteen pages of letterpress. Many refugee families from the Continent are mentioned, e.g., those of Santa Cecilia, Dalahowse, Sancryth, Potiar, Launce, Gosselin, Lyberd, Potkyn, etc.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

DIE KLÖSTERLICHEN GEBETS VERBRÜDERUNGEN BIS ZUM AUSGANGE DES KAROLINGISCHEN ZEITALTERS. Von Dr. Adalbert Ebner. Pustet, Regensburg, and New York, 1890, in 8vo., pp. viii. 158.

Dr. Ebner, a rising German archæologist, who is at present engaged on historical research in the archives of the Vatican, has written a very learned and exhaustive essay of a hundred and sixty pages on the means by which regular inter-communion was kept up between the monasteries of Europe, from the seventh to the middle of the tenth century. His subject is novel, and it might be defined as the history of early mediæval prayer-guilds, as illustrated by the records preserved in monasteries of the names of benefactors and associated members, whether living or dead. The chief books in which these names were registered are the *libri vite*, *diptychs*, *necrologies*, *rotuli mortuorum*, *libri anniversariorum*, and the *annales necrologici*; and we have to thank several foreign Governments for the zeal they have displayed in publishing what has been preserved of these records in national collections. Dr. Ebner has now for the first time submitted to scientific examination the whole subject of the early monastic confraternities, and he is also the first author to treat of the gradual development in history of the liturgical books containing the names of those recommended for prayer. He divides the early monastic confraternities into three classes. The first embraces formal compacts made between two or more monasteries, in which their respective members promise to pray for one another, whether living or dead, for which purpose they periodically sent to one another lists of their actual inmates, or the names of deceased monks. The second class comprises the enrolment of secular persons on the books of some monastery, of which they wished to share the good works and prayers. A third class represents the zeal shown by synods of bishops and abbots, to make an alliance collectively with certain monasteries, that they might have prayers in life, and a stated number of masses after death.

It is interesting for us to observe that this organized system of confederation is first traced in the Anglo-Saxon monasteries of England, during the latter half of the seventh century. This fact is proved by a passage of the Venerable Bede, where he describes the foundation, by Bennet Biscop, of the twin monasteries of Wearmouth and Jarrow (between A.D. 674 and 682), which were to maintain *pax et concordia, eadem perpetua familiaritas* (a phrase of definite meaning in the mouth of Bede as in the letters of St. Boniface), which, taken in conjunction with the entries in the Durham *liber vite* of the names of Atta († 650), Æsturuini († 685), and Bennet Biscop

(† 690), must be referred to the regular establishment of an obligatory interchange of intercessory prayer. These commemoration or prayer-guilds were firmly and generally established in England by the end of the seventh century, and the institution was carried into Germany by the Anglo-Saxon missionaries during the eighth century, while it is only later mention of them can be found in the monasteries of France and Italy. No similar monastic brotherhood can be traced in Italy before the third decennium of the eighth century; and it is only in the first half of the ninth century that they become common in Southern Europe. It is interesting also to note that to England must be attributed the first example of the so-called *Annales Necrologici*, the object of which was principally historical, the necrologies, properly so-called, being only mementoes for prayers for the dead. Of the annals we find the earliest mention in Bede's *Church History*; for the annals of Lindisfarne and Canterbury (A.D. 618-690) can be only partially considered such. In no country, as is well known, did the mediæval trade-guilds flourish so much as in England, and the monk-guilds may have suggested their formation.

It is easy to see the numberless entries of a historical nature that must have been embraced by the institution of these monastic associations for mutual help and prayer. On these rolls of the living and of the dead are to be found the names of friends and benefactors, of bishops, abbots, princes, nobles, and even simple monks and laymen. These authentic records of monastic inscription, asked and obtained at some favourite abbey, by many a pilgrim in a foreign land, denote his presence there, whether he be of high or low degree, at that particular date; and perhaps the monastic annalists derived a great part of the information they inserted in their chronicles from the narration made them, on his return, of the abbey messenger (*gerulus*, *cursor*, *lator diplomatæ*, or *bajulus*, as he was called), who, on his errand of charity, had gone from church to church, and from abbey to abbey, throughout the length and breadth of England, and in many a foreign land, to bear the news of some deceased abbot or simple monk, for whom prayers and masses were requested from all the confederated monasteries; while the courier would carry the news of the day from place to place, as he went his appointed round. By the tenth century such parchment rolls were carefully engrossed once a year (*rotuli annales*) in the monastic scriptorium, and they were received with some state at each of the monasteries to which the messenger came; and after the names had been read out before the assembled monks, the solemn offices were performed, and the messenger, being refreshed, sped next day on his way, having received from the brethren the customary *diarium*, or provision for the journey. In the *Monumenta Boica* there is a roll addressed to Bishop Virgilius, of Salzburg († 784), announcing the death of the Monk Cundolt, the *epistola funebris* ending thus: *Et apices hæc minime in uno retineantur loco, donec suum cursum peragant, rogamus*. These circular letters appear as early as the second half of the eighth century, and by the latter half of the ninth century were quite common, as is proved by the large number found belonging to the monasteries of Laon, Rheims, Auxerre, and elsewhere. By this time the letters are found in-

scribed not to single abbots, but *confratribus ubique degentibus*, or *Catholica fidei ac religionis titulo perspicuis patribus sororibusque usquam locorum in sacro contubernio sociatis*, as we read in the *formule* of Laon published in the *Monumenta Germanica* (second half of the ninth century). Before this time, however, the Mortuary Notice was sent to the nearest monastery, with the prayer that it should be sent on to the neighbouring abbey: *Generalem Missionem per cetera Monasteria habere dignemini*, says one at the end of the eighth century; *Nomina fratrum libenti animo suscipite . . . et ad vicina Monasteria dirigite*, says another at the beginning of the ninth century; and in the eighth century the names of the deceased were often sent to the bishop, by whom the news was communicated to the whole diocese, by means of an agent appointed for the purpose, as may be seen in Binterim's *Church History*, and in Hefele's edition of the *Councils of the Church*. This custom was established in England at the time of St. Boniface, as may be seen by the correspondence of Bishop Cyneheard, of Winchester, Archbishop Lullus, of Mainz, and Archbishop Bregwin, of Canterbury.

When a spiritual compact was struck between two abbeys, they exchanged lists of their respective communities, and undertook to let each other have fresh lists of their members at stated intervals, as at the beginning of the reign of a new king, or abbot, or bishop, and these names were forthwith inscribed in the *liber vite*. At the same time an interchange was made of the names of deceased members, which was renewed year after year, or added to when occasion offered. One of these documents, of the eighth century, is inscribed *Indiculus de consortio*. This spiritual confederation is called by Alcuin *pacta caritatis, fraternitas et familiaritas*, and St. Boniface, besides the last word, uses for it the expressions, *communio, societas, societas fraterna, consortium, and sodalitas*. The monks of each monastery thus allied were deemed as inmates, and hence called *familiares*, a word used for this purpose by Venerable Bede, Alcuin, the Bec diptych, the Martyrology of Monte Cassino, and numerous necrologies. In the first list sent, the names of deceased monks do not, as a rule, go further back than the last generation, though in the case of bishops and abbots a greater latitude was observed. Thus in the brotherhood book of the island abbey of Reichenau, on Lake Constance, the abbots of St. Gall begin with Audomar (720-759); the abbots of Lorsch with Chrodegang (764); the abbots of Moyaen-Moutier with Sundarbert (about 756-786); while the list of simple monks belonging to the same monasteries dates only from the beginning of the ninth century. There is a parchment roll in the National Library at Paris dating from the twenty-fifth year of Louis Débonnaire, declaring in set form how, between the abbeys of St. Denis and St. Remi, in Rheims, such a brotherhood was concluded. Then follows the list of the living members of the royal abbey of St. Denis, which was sent to Rheims on the same occasion. On the second leaf, in a little later hand, come the names of the monks of St. Germain-des-Prés under the abbot Erloin (841-847), evidently inserted at the time when the latter monastery also entered the compact already mentioned, a proof being thus furnished that it, too,



was united in confederation of prayer with the two other abbeys. In a similar document of the monastery of St. Gall, towards the end of the eighth century, we have evidence of a like union with various monasteries, as of St. Gall with the archpriest and brethren of Basel-Augst, and, again, with Reichenau, Bobbio, and Murbach, in 800, 846 and 886 respectively; and in a Reichenau formula we read the request: *Vestrum fratrum nomina, que sparsim actenus haberem, peto, ut pleniter una cum fratribus abere merear, quia nostrorum fratrum nomina jam multo tempore habuistis.* When St. Boniface entered into league of prayer with Monte Cassino, he wrote from Germany, *cum alternatim nomina defunctorum inter nos militantur.*

J. HIRST.

LE POIGNARD DE SILEX. Par G. Hagemans, Bruxelles, en vente chez H. Manceaux. Pp. 74.

M. Hagemans is Vice-President of the newly-formed Archaeological Society of Brussels, and also a member of the Chamber of Representatives. In this little book, in a gravely amusing way, this learned archaeologist endeavours to give us a study of prehistoric manners and customs under the guise of a story or romance. The first two parts deal with the age of the mammoth, the third with the age of the reindeer, the fourth with the commencement of the age of polished stone, and the fifth ends with "Apparition de l'âge de bronze." The second chapter of the first part gives a stirring account of a combat between a mammoth and a rhinoceros. The habits of the successive ages seem to be fairly depicted, and are cunningly blended with love scenes and ferocious fights. It is impossible to think of an able English archaeologist following this example, Dr. Evans, for instance, or Professor Boyd Dawkins!

A HISTORY OF BRIDGWATER. By Sydney Gardnor Jarman. Jarman and Gregory, St. Ives. Medium 8vo., pp. 284.

In these pages a great many facts and some fictions about the town of Bridgwater have been brought together with much industry. The book covers an extensive period, ranging from Alfred and the cakes, down to the "hairbreadth escapes from brickbats of Captain Tom Crocker," the last hero of the local Salvation Army. We sincerely wish that we could speak favourably of a book that has evidently cost its compiler a good deal of trouble; but the faults of omission and commission are so numerous, and the arrangement so faulty, that we are quite sure no antiquary would thank us for recommending it. All the same, it has, no doubt, a certain value for residents of Bridgwater.

A CATALOGUE OF THE HARSNETT LIBRARY AT COLCHESTER. By Gordon Goodwin. [The book is not published, but a few copies of the 250 printed can still be obtained of the Town Clerk of Colchester, Mr. H. C. Wauklyn]. Royal 8vo., pp. xxxiv., 170.

This excellently printed and attractive-looking volume does much credit to the Corporation of Colchester, and to the gentleman engaged by them to

compile the catalogue and to write an able introduction. The introduction consists, in the main, of a biographical sketch of Archbishop Harsnett, the donor of the library. Samuel Harsnett, the son of a baker at Colchester, was born in 1561. He was ordained in 1584, and in the same year preached an eloquent sermon at St. Paul's Cross, London, against absolute predestination, which raised no small stir. In 1587 he was appointed Master of the Free School at Colchester, but resigned it the following year, returning to his college of Pembroke, Cambridge. Subsequently he became chaplain to Archbishop Bancroft. In 1597 he was instituted to the benefice of Chigwell, Essex, and made a prebendary of St. Paul's. He was made Archdeacon of Essex 1603, Master of Pembroke 1605, Vice-Chancellor of Cambridge 1606, Bishop of Chichester in 1609, translated to Norwich 1619, and made Archbishop of York in 1628. Archbishop Harsnett died on May 25, 1631, leaving by his will the following directions for his monument: "My body I will to be buried within the Parish Church of Chigwell, without Pomp or Solemnity, at the Foot of Thomazine, late my beloved Wife, having only a Marble-Stone laid upon my Grave, with a Plate of Brass molten into the Stone an Inch thick, having the Effigies of a Bishop stamped upon it, with his Mitre and Crosier Staff, but the Brass to be so riveted and fastened clear through the Stone, as sacrilegious Hands may not rend off the one, without breaking the other. And I will that this Inscription be engraven round about the Brass: *Hic jacet Samuel Harsnett, quondam Vicarius hujus Ecclesie; primo indignus Episcopus Cicestrensis, dein indignior Episcopus Norwicensis, denuum indignissimus Archiepiscopus Eboracensis.* The reproduction of the Chigwell brass as a frontispiece to this volume shows that his executors exactly complied with the Archbishop's request. The effigy, evidently a portrait, is clad in mitre and rich cope, with crosier in the left hand. The marginal inscription is as above, with the addition of the date, and below the effigy is this addition: *Quod ipsissimum epitaphium ex abundanti humilitate sibi poni testamente curavit, etc., evenendissimus prosul.*

In his will he bequeathed his library to the Corporation of Colchester, in trust for the clergy of the town and neighbourhood, on condition of a suitable room being provided for their accommodation. The library contains several good specimens of fifteenth-century typography. Mr. Goodwin mentions as "the most noteworthy" Ludolph's *Life of Christ*, but in this he is wrong, for the Colchester copy is of the year 1483, whereas the first and much better printed edition has the date of 1474. Other books of the library, though rather later, are really more choice, such as the *Pantheologia*, 3 vols., Venice, 1486, and the 1489 edition of Bercheur's *Dictionarius seu Repertorium Morale*, also in three volumes. A specially valuable feature of the library is its collection of polemical treatises of the sixteenth century relative to controversies between the Churches of England and Rome. It contains numerous books printed abroad in English by the presses at Rouen, Douay, St. Omer, etc., such as Thomas Fitzherbert's *Defence of the Catholyke Cause*. It is not a little remarkable that there are no copies of the works of Archbishop Hars-

nett in the library. Surely this is a lack that ought to be supplied, and it is certainly due to the memory of this earnest and conscientious Churchman and prelate.

\* \* \*

CARROW ABBEY. By Walter Rye. Privately printed for Mr. J. J. Colman, M.P.

For this handsome, beautifully printed, and well-illustrated and written volume, we are indebted to the courtesy of Mr. Colman, the well-known member for Norwich, and present owner of Carrow Abbey, at whose sole cost the work has been undertaken. That most assiduous of antiquaries, Mr. Walter Rye, has produced very many volumes, and no wonder that here and there in his many volumes there are traces of slipshod and insufficient work; but into this book of limited scope he has put his best and most careful powers, and it is acceptable from cover to cover. The history of this Benedictine nunnery (usually called Carrow Abbey, though only a priory) is traced with precision, the most interesting part being the episcopal visitations of 1492, 1514, 1526, and 1532. In 1526 the chief complaints were that there was no clock, that the chanting was too quick and without pauses, that the liquor was too thin, and that on Christmas Day the youngest sister had to pretend to be Abbess; all these the Bishop corrected by injunction. The second chapter deals with the priory buildings; and the third tells of the prioresses, cellaresses, and nuns, and their benefactors. Twelve of the appendixes give various documents pertaining to the history of the nunnery, and the thirteenth contains a brief account of the Colman family. Although the Colmans only purchased this property in 1873, Mr. Rye is able to establish their pedigree at the mid-Norfolk town of Wymondham for over three hundred years. Robert Colman, the grandfather of the present member, who died in 1867, at the age of 92, had eleven sons, in addition to two daughters. The sons all grew up, were all cricket enthusiasts, and, in 1845-6, formed an eleven of their own.

The writer of this brief notice of a charming book has had the pleasure of staying at Carrow Abbey when it was occupied by Mr. Tillett, M.P.; it was then a fascinating residence for an antiquary. Its new owner has made it still more enviable, for the guests' or strangers' hall is now the library, and gives shelter to a unique and most valuable collection of books, maps, engravings, drawings, and paintings, the works of authors connected with the county or city.

\* \* \*

BOOK PRICES CURRENT. Vol. III. *Elliot Stock*. 8vo., pp. 554. Bound in strong buckram. Price 27s. 6d.

This is a record of the prices at which books have been sold at auction during 1888, with the titles and descriptions of the books in full, the catalogue numbers, and the names of the purchasers. We are very glad to find that the reception of the previous volumes has been such as to justify the continuance of a record of such practical utility. Collectors, booksellers, and bookbuyers will surely ere long find out, if they have not already made the discovery, that a volume of this character is indispensable. The number of sales by auction reported in this volume is fifty-six, as against forty-nine in Vol. II., and seventy-three in Vol. I.

The printing of the book is all that could be desired; it is apparently most carefully and faithfully edited, and is undoubtedly well indexed.

\* \* \*

A FOURTEENTH-CENTURY PRAYER-BOOK. By Henry Littlehales. *Rivingtons*. 4to., pp. xii., with 14 pages in facsimile. Price 3s. 6d.

This is an account, with facsimile excerpts, of a manuscript primer of vellum, or Layman's Prayer-Book, of about the year 1400, which is in the British Museum. The book is imperfect, but there are sixty-one leaves still extant. It is the earliest extant book of a class that, contrary to popular but ignorant Protestant conceptions, was doubtless quite common for several centuries before the Reformation. The primer was a prayer-book for the use of the laity, wherein the Lord's Prayer, Ten Commandments, Creed, Litany, Office for the Dead, Hours of the Virgin, etc., were done into English. "The statement," says Mr. Littlehales in the introduction, "with which we sometimes meet, that before the Reformation the people of this country had but little knowledge of those particular prayers on which so much stress is laid to-day is inexplicable, probably having its origin from a period when every endeavour was made to disparage the mediæval Church, and exalt the piety of subsequent generations. Innumerable evidences remain, both substantial and documentary, which clearly indicate, not only a remarkably vivid belief in a future state, but a deep religious feeling."

The pages reproduced are among the most interesting of the volume, and afford mediæval versions of the Lord's Prayer, Benedicite, Magnificat, etc. One of the curiosities of this primer is a rhymed version of the Apostles' Creed. It thus ends:

"Wel I trow in ye holi gost  
And holi kirc, yt is so gode,  
And so I trow yt housel es  
To the fleshe and blode  
Of my synnes forgyfnes  
If I wil mende.  
Uprisyng als so of my fleshe,  
And lyf wt outen ende."

We wish, however, that Mr. Littlehales had seen his way either to facsimile the whole book, or else to carefully copy the whole of the text not thus reproduced.

\* \* \*

RECORDS OF YARLINGTON. By T. E. Rogers, M.A. *Elliot Stock*. Small 4to., pp. 94. Price 3s. 6d.

This small history of a country village is not satisfactory. A gentleman like Mr. Rogers, who is Chancellor of the Diocese of Bath and Wells, and Recorder of Wells, could have done better and more satisfactory work than this. Had Mr. Rogers privately printed these brief pages for the information of his friends and fellow-parishioners, nothing need have been said; but when the book is published, not only with a London name, but with the names of the local booksellers of the four nearest Somersetshire towns, the book appeals with some emphasis to critical judgment. In these days of multiplicity of effort to preserve local records and parish history, it is the duty of the critic not only to praise those who have satisfactorily accomplished their task, but, for the sake of others, to warn those who do the work in a perfunctory and meagre fashion. If Mr. Rogers had consulted either personally, or through an agent the stores of Fetter Lane, instead

of merely copying from the old and insufficient index volumes to some of the national records, which can be found in most of our big libraries, the history and descent of the Manor of Yarlington could have been given with much more accuracy, interest, and fulness. The fact, for instance, that when George, Duke of Clarence, was attainted in 1478, he was seized of the Manor of Yarlington, through his wife Isabella, who died in 1476, would have cleared up several points that are wrongly set down or confused by Mr. Rogers. It was owing to this attainder, and not for the reasons given, that Henry VII. twice presented to the rectory of Yarlington. Surely, too, the Chancellor of a diocese might with advantage have consulted the episcopal registers and other documents at Wells, and could thus have given something much better than the barren list of incumbents and patrons, which, if our memory serves us, has already been elsewhere printed. "Yarlington at the time of the Conquest, as we learn from Domesday, was known as 'Gerlington,'" says Mr. Rogers, and then proceeds with a brief etymological disquisition as to the meaning and orthography of the name. But here again his information is "scrappy" and uncertain; he might as well have mentioned that it was spelt "Gerlyngton" in the ecclesiastical *Valor* of 1291. In another place he tells us that "a very unusual right" was claimed by the lords of the manor "locally called the Deer's Leap," by which claim was made to timber growing within so many feet of the fence of the old park. We should have thought that every student of manorial customs, and of our old tenures, was well acquainted with the common and extensive park-right of the "Deer Leap." It is an interesting survival, and the claim still holds good on different estates in the Midlands, and is therefore worthy of comment in a local history, but it is not in any way exceptional or unusual. In dealing with the benefice, Mr. Rogers gives some share of his scanty space to a laboured defence of the unhappy system of buying and selling the cure of souls, now so generally condemned by earnest men, and from which the Church of England has so sorely suffered. It is a pity that he did not spare this space for a few lines about the church itself; but there, alas, by misplaced munificence, the old fabric (except the chancel and tower, of which he tells us nothing), was swept away by the rector, Rev. A. J. Rogers, in 1878, at a cost of £2,000. The book ends with a few pages of "Sepulchralia," or copies of inscriptions from church and churchyard; but even this part is rendered useless as a record by its incompleteness. A note says: "The list of headstones is not exhaustive; those have been for the most part selected which record the names of families connected with the parish for many generations." In the brief preface Mr. Rogers quotes from the *Saturday Review* of May 11, 1889: "The dullest of all dull books is a conscientiously compiled parochial history." No one can say of this book that it is conscientiously compiled, but its scanty insufficiency does not redeem it from the charge of being dull.

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CATALOGUE OF THE EXHIBITION OF THE ROYAL HOUSE OF TUDOR. Small 4to., pp. 319. Twenty-five autotypes, and engraved frontispiece. *New Gallery, Regent Street*. Price £1 1s.

We have already favourably noticed the catalogue of this exhibition, as it contains much interesting

matter, and information valuable to the historian; but it must be remembered that "the works are catalogued under the names given to them by the contributors, and the committee can accept no responsibility as to their authenticity." It has been thought that many would wish to possess a permanent memorial of this great Tudor Exhibition, so the catalogue (which was issued at 1s. during the lifetime of the exhibition) has been effectively bound and illustrated by twenty-five beautiful autotypes. Twenty-two of these are portraits, which have been well selected out of the great number recently adorning the walls of the New Gallery. The pictures of Henry VII., John Reske-meer, Sir Thomas More, Sir Walter Raleigh, Robert Devereux, Earl of Essex, Hans Holbein, and Queen Elizabeth, with the Rainbow, are especially deserving of notice; while amongst others that may be mentioned are portraits of Sir Philip Sidney, Sir Francis Drake, Margaret Beaufort, Christina, Duchess of Milan, William Wareham, Archbishop of Canterbury, and Henry VIII.

Plate collectors will be interested in the twelve noble specimens that are illustrated from those that were arranged in the West Gallery. The last autotype consists of a carefully grouped selection of the more interesting relics and miniatures—the ring that Queen Elizabeth gave to Essex, a MS. prayer-book originally belonging to Anne Boleyn, the horn-book of Queen Elizabeth, a metal gilt watch, with inscription and coat-of-arms, a pair of infant's lace gloves worked by Queen Elizabeth, rosary of Henry VIII., Queen Elizabeth's enamel bracelets, and miniatures of Henry VIII., Catherine Howard, and Sir Philip Sidney.

In addition to these autotypes there is, for a frontispiece, a good portrait of Queen Elizabeth from the picture belonging to the Lord De L'Isle and Dudley, by permission of the proprietors of the *English Illustrated Magazine*. As a memento of the innumerable interests that centred round this now scattered historical collection, this illustrated edition of the catalogue is well worth a guinea.

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BOOKS, ETC., RECEIVED.—The *Société d'Archéologie de Bruxelles*, which was founded in 1887, is pursuing a useful and vigorous existence. The report presented at the beginning of the year showed that it had a membership of 325, including various distinguished foreigners, such as Dr. Evans, president of the Society of Antiquaries. The first quarterly section of the fourth volume of the *Annales* of the society has also reached us. It is a well-printed and well-illustrated number of 200 pages. The longest and best article is an exhaustive account of the interesting Tour Noire of Brussels, of the twelfth century, the restoration of which has just been accomplished by M. Jamaer.

*The American Antiquarian and Oriental Journal*, which is now issued bi-monthly by S. D. Peet, Mendon, Illinois, continues to sustain its reputation as the leading archaeological magazine of the States. "Cliff-Dwellers and their Works" is a remarkably good illustrated paper of the last issue.

Just as we go to press the noble volume of *Scottish National Memorials* reaches us; it shall be noticed in our next issue. A review of Canon Taylor's *Origin of the Aryans*, as well as other notices, have also to be held over.

## Correspondence.

## HOLY WELLS.

MR. HOPE's catalogue of holy wells, which is appearing month by month in the pages of the *Antiquary*, is the first course of the foundation of what we may hope may some day be an important work. There is no book in our language which treats of holy wells, except in a most fragmentary and discursive manner. From inquiries we have made, we do not find that foreign lands are, in this respect, better off than ourselves. Wishing-wells are a curious survival. Their origin must be looked for in remote antiquity. Bright bubbling springs were sacred objects long before the Christian Church consecrated them to the honour of God and His saints. Abraham set aside seven ewe lambs as a testimony that he had digged a well (Gen. xxi. 30); and one of the special marks of the Divine favour to the chosen people was that they should come into possession of wells which they had not digged (Deut. vi. 11). Mohammed speaks of the abandonment of wells as a sign of extreme desolation. "How many cities which had acted wickedly have we destroyed? and they are laid low in ruin on their own foundations, and wells abandoned and lofty castles" (Korân, Sura xxii., Rodwell's Trans.). Homer supplies evidence:

It seems but yesterday . . .  
 . . . that when the ships  
 Woe-fraught for Priam, and the race of Troy,  
 At Aulis met, and we beside the fount  
 With perfect hecatombs the gods adored  
 Beneath the plane-tree, from whose root a stream  
 Ran crystal-clear, there we beheld a sign  
 Wonderful in all eyes.  
 (*Iliad*, iii. ll. 364-372, Cowper's Trans.)

When this island was in heathen darkness there cannot be a doubt that wells were dedicated to the false gods. As we all know, St. Gregory the Great instructed his missionaries to this country that the temples of the gods were not to be destroyed, but purified and used for Catholic worship. Though we have no direct proof of it, we may reasonably assume that the same principle was applied to wells; that is, that the Church hallowed with her blessing those fountains which had aforetime been dedicated to the gods of Celtic and Teutonic heathendom. There may even yet be such pagan wells remaining, but I know of none. Smyth, the learned historian of the great house of Berkeley, tells us that at Wanswell, a fount, in his days called Holy Well, which had anciently been named Woden or Woden's Well. This spring, we imagine, could be easily identified, for Smyth proceeds to tell his readers that "this faire springe havinge in its course watered the meadowe grounds belowe it, compasseth well nigh three-fourth parts of Berkeley Towne and Castle, and that done falls into Berkeley haven, where its freshest turneth salt" (*Berkeley Manuscripts*, vol. iii., p. 372).

It would be interesting if we could have a complete catalogue of the wishing wells which yet exist. It is probable that they are saints wells, the names of which have been forgotten.

A search among charters and other pre-Reformation records, where boundaries are mentioned, might in some cases restore the lost dedications. Though so little has been done by antiquaries to record the fast-

perishing traditions which linger round the springs that adorn our country, poets have been more appreciative. Scott's description, in *Marmion*, of the

Little fountain cell,  
 Where water clear as diamond-spark  
 In a stone basin fell,

is, we trust, familiar to all *Antiquary* readers. Principal Shairp, though not a poet of the power of Scott, was one whose soul was ever open to objects of natural beauty, and more especially so when they were wedded to religious and historical associations:

How awed I stood! where once had kneeled  
 The pilgrims by the holy well,  
 O'er which through centuries unrepealed  
 Rome's consecration still doth dwell.

Thus he speaks in *The Dream of Glen Sallach*, as quoted in his biography by Professor Knight, p. 5.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

## THE EARL OF CORNWALL.

The supreme authorities for the main facts concerning the death of Edmund, Earl of Cornwall, are: 1. *Rot. Claus.*, 28 Edward I., m. 16d.; 2. *Inquis. post Mortem*, 28 Edward I., no. 44; and 3. *Rot. Claus.*, 29 Edward I., m. 17d. The first shows that the Earl was alive Dec. 28, 1299, when he was summoned to be at Carlisle, June 24 following, to perform military service in person against the Scots. The second indicates his death in 1300. And the third fixes his burial at Hales for the Thursday after Palm Sunday, 1301. Rubrics would little avail against the royal convenience of Edward I. C. F. R. PALMER.

## LOW SIDE WINDOWS.

The chancel of Donington Church, near Altrington, Shropshire, is lighted by four two-light windows, of very early Decorated or, perhaps, Transition work, and of the same date, size, and design; but the south-western one, between the chancel arch and the priest's door, is carried lower than the rest, a transom crossing the two lights on a level with the sills of the other three. The two spaces below the transom each measure 22 inches by 13, and the holes for the shutter-bar are still to be seen on the inside. All the four windows are splayed alike, and the splay in this one is carried down below the transom at the same slope on the eastern side of the window, but on the western side the splay leaves off abruptly at the level of the transom, and the lower part of the window jamb is very nearly, if not quite, rectangular. The window being filled with stained glass, it is impossible to ascertain whether the altar could be seen from outside through it or not. There is no village of Donington now. I do not know where it stood formerly.

CHARLOTTE S. BURNE.

May 8, 1890.

Intending contributors are respectfully requested to enclose stamps for the return of the manuscript in case it should prove unsuitable.

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During June, July, and August, the CONFERENCE will be suspended.

It will be resumed in the September number, subject: "Suggestions for the better Management and Usefulness of Archaeological Societies."

The "Low Side Window" discussion can be continued in the Correspondence columns.



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